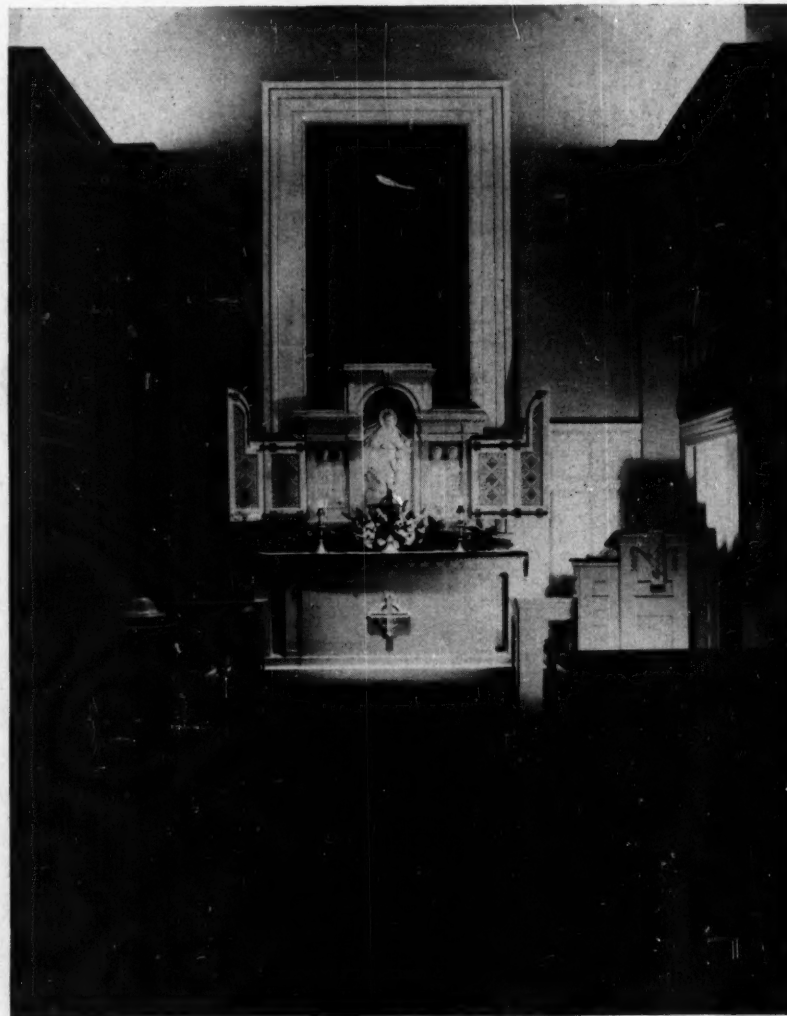


Cubbyhole Classrooms on the Way Out?

CHURCH

A CHURCH
BUILDING ISSUE

MANAGEMENT



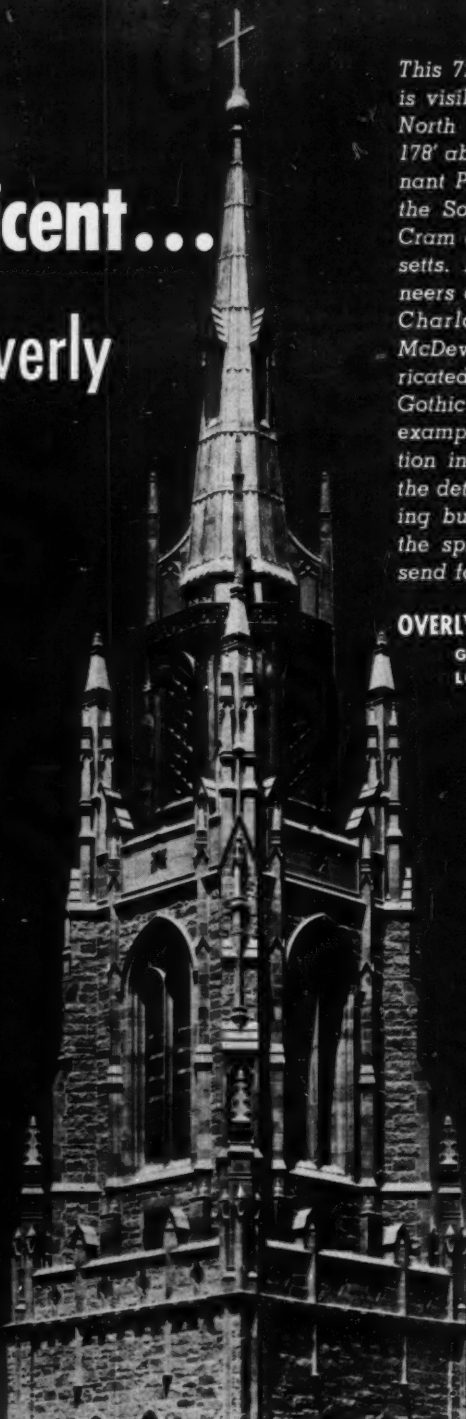
Illustration, Courtesy Harold E. Wagoner

THE CHAPEL: HIGHLAND PRESBYTERIAN CHURCH
Fayetteville, North Carolina
(See page 24)

October, 1953

• Volume XXX •

Number 1



magnificent...
by Overly

This 72' spire, of lead-coated copper, is visible from all parts of Charlotte, North Carolina. Its gold-leafed cross, 178' above ground, tops the new Covenant Presbyterian Church . . . one of the South's largest. • Architects are Cram & Ferguson, Boston, Massachusetts. Associate architects and engineers are J. N. Pease & Company, of Charlotte. General contractors are McDevitt & Street, same city. • Prefabricated and erected by Overly, this Gothic style spire is an outstanding example of craftsmanship and perfection in ornamental metal work. Note the detail in the tracery, pinnacles, flying buttresses, and other portions of the spire. • For further information send for catalog 7-B.

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ROCKVILLE CENTRE, NEW YORK

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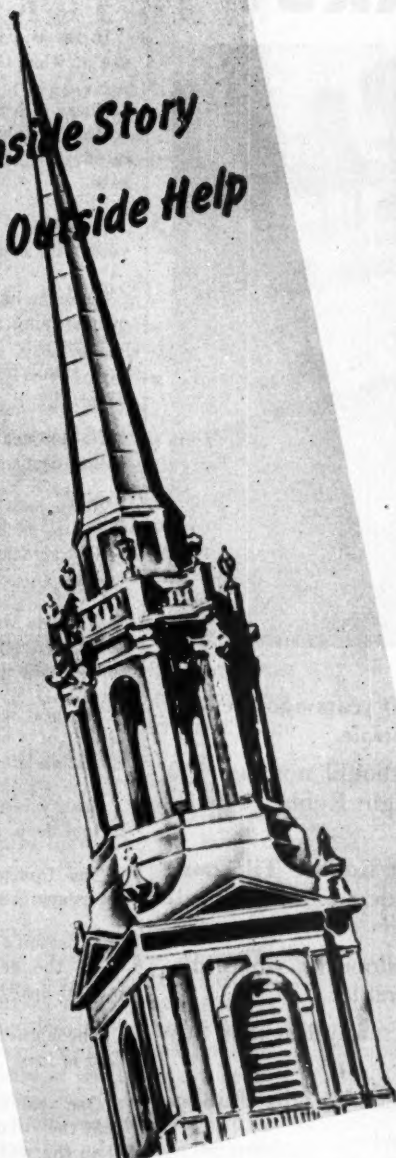
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Selected Short Sermons

by Earl Riney

A Christian needs not only to be courageous but to be well informed.

* * *

In the end we shall be judged by the use of what God gave us.

* * *

There is a mighty power in the good will of a righteous man who cannot be lured into the trap of bitterness and hate.

* * *

Nobody is perfect except the man your wife could have married.

* * *

Someone has written, Don't lose sleep over staying awake.

* * *

A small hurt in the eye may be a great one.

* * *

Do not neglect your own ability and do not despise the mediocrity of others.

* * *

If we hate and mistrust in our relationships with our fellows, we find ourselves at last abandoned and without friends.

* * *

What do we want—popularity or the quiet conscience which follows loyalty to God and service to man?

* * *

The best witness we can make of the power of Christian faith is to live a Christian life of faith, love and service.

* * *

Beauty is only skin deep—no beauty is soul deep, personality deep.

* * *

The family is the training ground for peaceful citizenship.

* * *

A person's attitude toward reality is often the determining factor between mental health and sickness.

* * *

The highest concept we can have of God is love.

* * *

One real trouble with many of us is that the stomach is larger and stronger than the will power.

* * *

One of the great factors of Christian faith through the centuries has been its ability to turn bitter, cursing persons into joyful people at peace with themselves and with others.

* * *

The great money-raising campaigns in the modern church—gifts to educational institutions, foreign missionary projects, community chests, the Red Cross, and other projects—all have their origin in the Christian gospel.

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXX

NUMBER 1

OCTOBER, 1953

A Destiny Which Shapes Our Ends

RALPH WALDO EMERSON once attended church, presided over by a clergyman esteemed for his orthodoxy. In his best oratory the preacher unfolded the doctrine of the Last Judgment. He assumed that judgment is not executed in this world; but that the wicked are successful; that the good are miserable; and as a matter of conscience urged his congregation to think not of this world but the world to come.

The philosopher-writer reacted negatively to this kind of theology and sought for evidence that the judgments of God are righteous here as well as in eternity. From the thought came his great essay on Compensation.

We do well to turn again to the pages of this essay as he discussed the natural law of compensation both in the natural and the spiritual world. One paragraph will introduce the style and the process of reasoning.

The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For every thing you have missed, you have gained something else; and for every thing you gain you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of condition tend to equalize themselves. There is always some leveling circumstance that puts down the over-bearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society and by temper and position a bad citizen—a morose ruffian, with a dash of the

pirate in him?—Nature sends him a troop of pretty sons and daughters who are getting along in the dame's classes at the village school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the granite and felspar, takes the boar out and puts the lamb in and keeps her balance true.

If you are not familiar with the essay, don't stop here. Here is assurance that the universe is vibrant; that it is controlled by laws; that we can not lose anything without gaining something which may be very much worth while. The rewards of the righteous are not limited to eternity and the wages of sin are collected in this world as well as in the world to come.

The Futility of Condescension

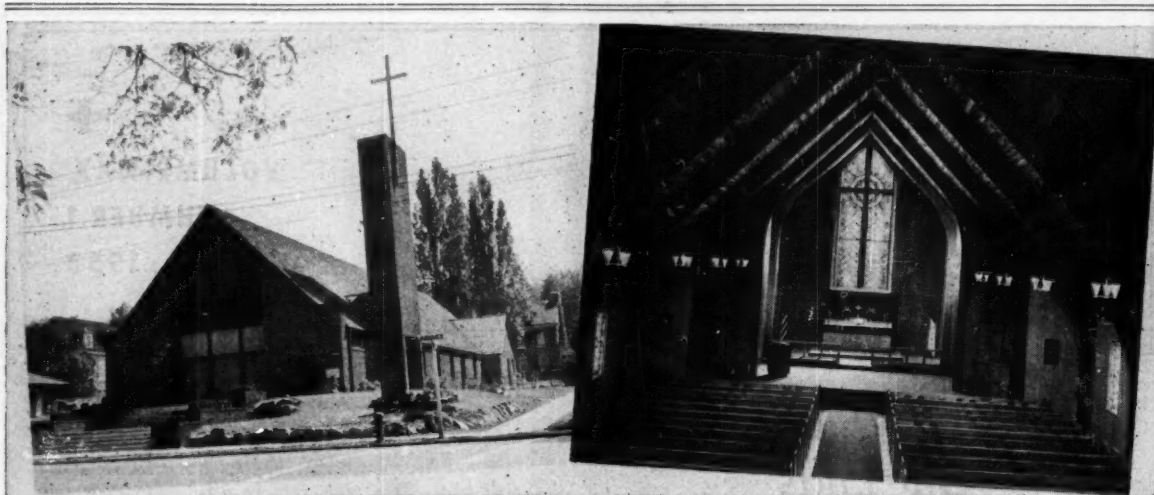
Condescend to Men of Low Estate

THE poorest way to help the socially disinherited is through condescension. I have, for many years, shuddered when I have read the sixteenth verse of the twelfth chapter of Romans in the King James translation. The words did not ring true. I could not see the apostle who worked with his own hands that he might not be embarrassed by taking money from the Christians, in an act of condescension. He lived with the humble as their equal.

There are always some who believe that the answer to the race problem is to rub sleeves with the group which they think is their inferior. The better way is to treat every man as a personality in the sight of God and take him for what he is worth.

Of course the attitude of the tolerant Bible reader is that the apostle never intended to say this. Perhaps he has been misinterpreted or the translation is in error. Let's see what

(Turn to page 48)



This church offers a good study in thrift combined with beauty. The nave has a seating capacity of 600 people. The cost was but \$90,000.

Trinity Lutheran Church, Seattle, Washington

E. F. Schwidder, Minister

Oliver W. Olson, Architect, Seattle, Washington

THIS church represents to us an example of what economies and increased value can be achieved through careful and thorough architectural planning. On the rather lean budget of \$90,000, we provided a usable area of 5,535 square feet in both basement and first floor and 1120 square feet in the balcony, with total nave seating capacity of 600 persons.

As cost was a limiting factor we planned for economy from the start, both in plan and structure. As you can see, we have used a simple cruciform plan, with multiple-purpose social and Sunday-school units below and choir loft above. The choir loft is over the narthex giving an appropriately low entry ceiling and enabling us to use an economical unbroken roofline.

The chime tower serves as a secondary entry, being on a corner lot, providing an effective wall on which to place the exterior cross.

The choir loft is conveniently reached from the narthex, the wardrobe is planned for through circulation from nave to narthex and the two secondary exits on the north wall lead to the adjacent parsonage.

The nursery is soundproofed but has visual access to the nave and chancel

and a loudspeaker piped directly from the pulpit.

Construction is simple and straightforward. The basement is reinforced concrete giving us a clear ceiling span for maximum flexibility and eliminating the need for further costly ceiling finish. The main floor is of the following construction. Floor, reinforced concrete slab with asphalt tile covering. Walls, brick veneer, plaster and painted inside. Roof, pre-fab laminated wood arches directly supporting 3x6 T & G cedar roof decking, exposed. The cedar is rich in appearance and provides excellent acoustical properties. Heating is warm-air system.

Although first floor walls are kept low, nine feet, the exposed roof slope inside gives one the feeling of soaring height and great spaciousness.

Over the front entry are three cast stone bas-relief panels depicting the birth, crucifixion and resurrection of Christ.

Dramatic effect is heightened by extensive use of glass at both entry and altar walls. This glass is built directly into the wall framing as is the large wooden cross-form at the altar wall. Glass is amber at the entry and stained at altar window. Visual continuity is

terminated at the altar wall not only by this altar window and cross, which is the focal point of the entire church, but by changes of material as one's eye approaches it. The chancel walls are birch plywood and the altar wall is exposed brick with deeply raked mortar joints.

All furnishings, pews, communion rail, pulpit, altar, etc., are done in natural birch, designed by us especially for this church.

Verses at Sunrise

By Belle Chapman Morrill

WISER GROWN

Year after year I thanked Thee, Lord
For blessings from Thy bounteous
hoard;

For sunrise tint, for afterglow
On mountain lake, for falling snow;

For vesper thrush, for cleansing
shower,
For fragile charm of woodland flower;

For living words that man has penned,
For human friendship's sacred blend;

But now that I have wiser grown
I bless Thee for Thyself alone.

TRANSCENDENT BEAUTY

Time was I thought the sunrise-tinted
snow
On mountain peaks Thy loveliest mak-
ing;

But now I know
Transcendent beauty, so soul-shaking
That sunrise is but afterglow
Of Thy dear face revealed in nightly
waking.

What is this glory Thou are giving me?
Not—ecstasy!

SHALL WE BUILD**Traditional or Modern?***by James C. Mackenzie**

IT would seem obvious that the present time is a transitory period between one major architectural era and another and the possibilities for differences of opinion and discord are greater in the field of ecclesiastical architecture than in almost any other. Here there is a yearning and striving for a style that will span the gap between traditional worship and present-day living.

When contemplating the design and construction of a new House of Worship, therefore, thinking in terms of solely "traditional" or solely "modern" offers no solution.

Granted that a symbolic or even monumental character is important to the working of a church and that organized religion is firm in its belief that it must provide continuity in a changing world, still to blindly imitate buildings erected in other times, under vastly different conditions, is an indication of spiritual poverty. Workmanship and materials, especially the former, are much different than during Greek, Romanesque, Gothic, or any other "period" and to try to use contemporary methods to reproduce past achievements is foolish and, oftentimes, wasteful; nor is it following in the true path of history, for each successive "period" was the result of new developments in the art of construction and one did not try to copy a previous, less advanced era. Today there are very few who could create in the pattern of past periods. A few who have had sufficient interest to elaborate upon their basic training might turn out acceptable details based upon their knowledge of the history of ornament but the best that the average designer could do would be to copy and imitate—with whatever success his individual skill made possible. In addition, in past generations, the cost of labor was such that crews of workers could be employed for long stretches, developing details which would seldom, if ever, be seen by the average observer; and it was the materials which were costly and hard to obtain.

Today, the reverse is true and it is

the labor which is costly and which must be employed economically. Modern design should recognize this change and be developed along broader, more clean-cut lines. Not only should the basic construction adapt itself to current trends, ornamentation also must be true to its method of creation. Where a sculpture or other work of art can be afforded, well and good; otherwise, ornament should honestly reflect its machine-made origin. This does not mean, however, that some imagination cannot be used in the handling of mechanical equipment. In the hands of an artist and with a little experimentation, a machine can often be made to produce interesting and varied effects. If such possibilities are developed to the fullest a craft can be developed, worthy in its own right, with no need to imitate hand techniques of past ages.

If one is solely interested in tradition, a pedantic concern for "period" and a tendency to think mainly in terms of style hampers a free approach to function. This school of thought thrives on the erroneous impression that certain architectural forms are required to transmit specific views of ecclesiastical polity and ceremony; i. e. in order to "look its part" a church must be built in the Gothic style. This particular group seems to lose sight of the fact that for countless years before the development of the Gothic style, churches were built, and in such a form as to inspire and maintain a reverence comparable to that of a later period; nor was the Gothic style intended or developed as a setting for Protestant worship.

It's the Spirit That Counts

It is the spirit of Gothic, not its style which we should attempt to recapture, for the period clearly reflected the upsurge of the religious fervor of the times wherein all art was concerned with singing the praises of God, whether on canvas, in stone or through music and there was no more worthy expenditure, for those who could afford it, than to patronize those arts. It was not the result of an external struggle to create something new but was a natural outgrowth of the impulse to

express the faith of the times, in the materials and with the methods at hand.

The attempt to create something new and startling just for the sake of novelty is not concordant with the reverence which should go into the design of a church building; it must be remembered that all lasting progress is the result of a gradual growth and development, not a sudden revolt against tradition. In many instances, years of trial and error have resulted in establishment of usages only because they have proven themselves best and they should not be discarded unless something better, or at least as good, can be offered in their place. It is well to remember also that the order of services in the Protestant churches is not just a haphazard tossing together of unrelated words and acts. Rather it is a carefully worked out ceremony, based on definite traditions belonging to Christian worship and can, therefore, be best performed in a setting which acknowledges and honors these traditions. A church need not be a museum for the external relics of our faith but it must be a shrine for the intangible ideology upon which faith is founded.

Atmosphere

Broad and general current trends may be followed but there has got to be a definite demarcation between lay and ecclesiastical architecture and perhaps the most subtle yet definite dividing line is atmosphere. There may be those who express an unwillingness to experience the feeling of reverence and acknowledgement of a superior and Supreme Being which one has upon entering into a true House of God but these are just the ones most in need of the reminder that man, by himself, can accomplish nothing. A church must be so conceived that, beyond the normal services of worship, it can provide spiritual refuge and refreshment for those who seek comfort within its walls.

Before "period" is considered, therefore, past, present, or future, a prime requisite is a knowledge of the history, dogma, and liturgical requirements of

(Turn to page 18)

*Fellow, American Institute of Architects, New York City.

1953 WILL BE OUR

Great Building Year

by Robert A. Fangmeier*

THE Government's gamble that a stabilized international situation is likely in the next few years will make possible the second largest church building program in history during 1953. Building materials may be purchased in a relatively free but short supply economy. In this environment there is still the possibility that material prices will continue to creep upward.

This outlook for church and other civilian building in 1953 was indicated as President Eisenhower and his Administration made the vital decision to continue the mobilization slow-down inaugurated by the Truman Administration. President Truman's policy called for the big build up of industrial strength by 1952 at which time the nation was expected to be ready for all present war demands. In addition, the mobilization planners felt the economy would be in shape to expand quickly to meet the requirements of all-out war if that were necessary.

President Eisenhower also is carrying out the former Administration's proposals to achieve a transition from a rigidly controlled to a relatively free industrial society. This entails a new set of initials identifying the Government organizations responsible for the mobilization policy. Replacing the old Controlled Materials Plan (CMP) will be the Defense Materials System (DMS). The new system will continue to be operated by the Office of Defense Mobilization (ODM), headed by Dr. Arthur Flemming, who became the nation's mobilization czar.

Under the new system there will be freedom to buy building materials without regard for Government controls for the first time since Korea. But this freedom will be qualified to an unknown degree by the maintenance of a priorities system (DMS) that will give first choice for strategic materials to the atomic energy and defense programs. The old controlled materials system (CMP) allocated materials for both the military and civilian economy. The new system takes controls off the civilian buyer and permits him to make pur-

chases on a free market to the extent materials are available.

This experiment with a partly controlled and partly free economy leaves some uncertainty as to how large a supply of materials will remain for the free civilian economy after defense and atomic energy priorities are satisfied. If supplies of steel, copper and aluminum are in comparatively short supply after meeting priority needs, the situation may be further strained by the ability of larger civilian manufacturers to outbid others for the remaining supplies.

Materials which church builders will find it a little more difficult to purchase at reasonable prices include stainless steel of the nickel bearing variety because of the continuing short supply of nickel; certain other shapes and forms of steel and most copper items. Despite these uncertainties projected by the mobilization plans there seems every reason to believe that supplies generally will be available in substantially larger quantities than in the past several years.

Total church building costs may run somewhat higher in 1953 than in 1952, with the increase again confined largely to labor and structural steel shapes. In 1952, the Department of Commerce's construction cost index indicated a total gain of 4.3 per cent from 1951. Included in this were increases of 6.2 per cent for labor and 5.1 per cent for structural steel shapes. This pattern may continue in 1953 with the precise nature of the price increases to be determined by wage negotiations and the outlook for supplies of strategic materials.

For most other church building items prices may continue slightly downward as they did in 1952. Except for the big increase for structural steel shapes last year, the price of all other items reported by the Department of Commerce declined, or remained at the 1951 level. Showing decreases in price last year, ranging from .5 to 3.5 per cent, were building brick, lumber, paint and materials, plumbing equipment and heating equipment. The cost of cement was reported unchanged from 1951.

Commodities not included in this list by the Department are nevertheless included in the composite index of building materials which increased only .3 per cent from December, 1951 to December, 1952. It should be noted, of course, that seasonal and area factors may not be reflected precisely in the annual national totals.

Along with all of the uncertainties attending the mobilization slowdown and transition to a free economy, the Government makes the firm prediction that church building will increase to approximately \$425,000,000 in 1953. This figure is exceeded only by the total of \$452,000,000 in the peak church building year of 1951. In 1952, new church construction was estimated at \$399,000,000.

In a period pregnant with the possibilities of war there are always "ifs" in any forecast of the future. This is true of 1953. Taking this into account, the Government has a string on the freedom granted the civilian economy which makes it possible to bring back controls quickly in case of any greater emergency.

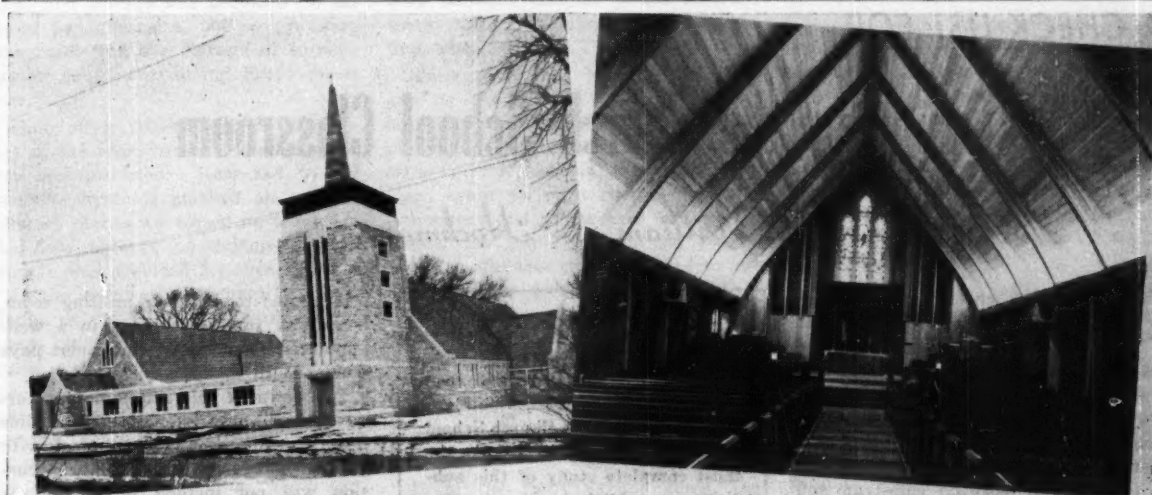
CAVERT APPOINTED TO WORLD COUNCIL POST

New York—Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches since its formation in 1950, will become chief executive in the United States of the World Council of Churches next February.

The National Council's General Board cleared the way for Dr. Cavert's acceptance of the dual posts of executive secretary in the U. S. for the World Council and executive secretary of the United States Conference for the World Council of Churches by approving, at a meeting here, his application for voluntary retirement on February 1.

Prior to becoming general secretary of the National Council, Dr. Cavert had served its predecessor, the Federal Council of Churches, in a similar capacity for twenty-nine years. He also was an outstanding leader among American churchmen who helped form the World Council in 1947.—RNS

*Our Washington correspondent.



This well constructed church provides for 431 worshippers, dining room for 230, and complete church facilities.

Presbyterian Church, Fremont, Nebraska

Ralph V. Gilbert, Minister

Charles W. and John A. Shaver, Architects, Salina, Kansas

WHEN the pastor and building committee of the Presbyterian Church of Fremont, Nebraska, consulted with their architects as to the type of building they should erect, all parties agreed that the church and educational building should be liturgically correct for Presbyterian usage, should be efficiently planned for maximum effectiveness and should be informal in exterior appearance in keeping with the surrounding residential district in which the building is located.

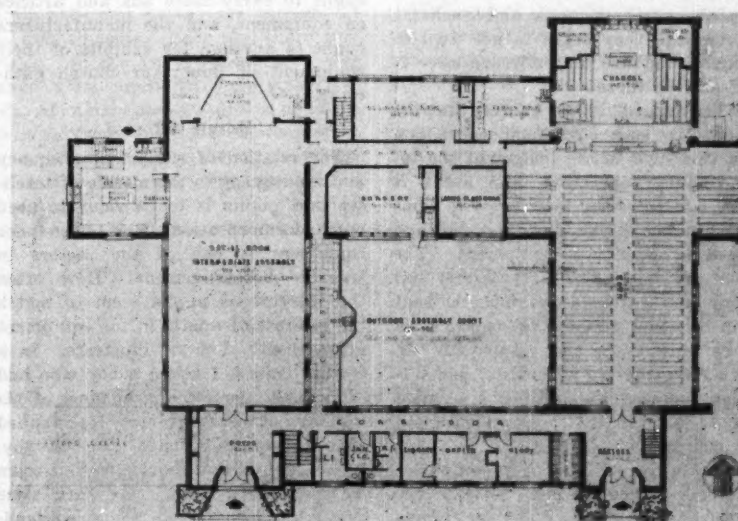
The building was built to enclose an outdoor court, which lends itself to many church activities. It also furnished light and ventilation to all parts of the building and permitted a compact plan arrangement. The architects also point out that this square-type plan permits easy access to all parts of the building yet keeps each department segregated. Traffic circulates freely within the building. The administrative area connects the two entrances and facilitates adequate supervision of all activities in the building.

The entrance is dignified by a tower in which the old bell from the former church is hung. The design of the nave

is such that attention is focussed on the communion table. Other detail is purposely kept simple to provide a minimum of distraction from this central worship point. The nave, transepts, balcony and chancel choir seats 431. Adjacent to the chancel is a family room for use of the family during funerals. The pipes of the organ are on the north chancel wall and speak directly into the church.

The wing at the left of the church tower contains the social room. This dual purpose hall will seat 230 for dining or 330 in folding chairs. It has

(Turn to page 31)



THE FIRST FLOOR PLAN
Note the outdoor assembly court.

A CHECK LIST FOR

Equipping the Church School Classroom

by William S. Hockman*

IF your church school has good equipment, it is an exceptional church. If it has some good equipment here and there and a lot of cast-off odds and ends, it is above average. If it is literally a junk yard for old, worn-out, poorly-constructed tables, chairs, pianos, bookcases, cupboards, coat racks, draperies, and assorted clap-trap you are just about normal!

These are harsh words, but they can be justified. Any one who will visit a few churches scattered over the country will soon find the bitter truth stated above. New churches, old churches, big churches and little ones are guilty. Country churches, town churches, churches in the suburbs with budgets of six figures to the left of the decimal—are complacent about their mediocre church school equipment. Churches with great Gothic towers keep the stone work carefully pointed but inside we find little children sitting on an assortment of decrepit chairs and working at wobbly old tables.

Here and there—and far too often—churches have put up fine new educational buildings and then moved in the old equipment. How demoralizing; how dispiriting to both pupils and teachers! Worse still, they begin to get used to it again and five or ten years later it will still be there!

Wise, indeed, is the church that estimates its new equipment needs and gets this item in the budget of the total building operation—and keeps it there. In the same town are two similar churches. One budgeted for and moved in with new equipment. The other did not. The first church has happy and enthusiastic workers, bent upon bringing methods up to the level of its new rooms and equipment. In the second, there is discontent and disappointment, and all initiative is going into “doing the best we can with the old equipment.”

Bad as it still is, the equipment situation in the church schools of the country is improving. The lay people of the church are waking up. They have noted the difference between equipment

In connection with this article we suggest that readers turn back to the June, 1953, issue and read an article by Mr. Hockman entitled, “Housing the Church School Class.” The two articles make the most complete study of this subject ever published.

in school and church school. They are asking for better. Articles in magazines such as *Church Management* have their effect. They exert a steady pressure upon clergy and laity alike, and the power of illustrated ads especially should not be underestimated by those with equipment to sell. The growth of professional leadership has had its effect. While often defeated and discouraged, directors of religious education know the value of good equipment and strive for it. In the 1953 national workshop for DRE's one seminar group was devoted to building and equipment.

More needs to be done. Denominational magazines and publications ought to carry more ads and articles on equipment, and the manufacturers ought to arrange for exhibits of their equipment at important church gatherings.

Morale Affected

The relation of equipment adequacy and inadequacy to the morale of teachers and pupils is too obvious to need much documentation. How often poor equipment is one of the factors in teacher discouragement! How often the interest of pupils seem to match the interest of adults in the equipment given them! Let me illustrate. In a certain church I asked a boy who had come early about the attendance of his Sunday evening group. He replied that it was pretty bad. I asked why. In his reply, “You should see that room we got; it's a pain,” you have some reason for his attitude and the attendance. Later that evening I visited a neighboring church just as the young people's meeting was over. “How was attendance?” I asked. “Fine,” was the reply. And in the next sentence I

was invited to see their meeting room. Here was justifiable pride in a well-appointed room. Good equipment pays dividends in many ways.

The limits of this article do not permit the discussion of every possible item of equipment. I will deal with general categories, only. This discussion will not include equipment for recreation rooms and parlors. That's another subject. While a word will be said about toys and playthings, there will not be space for a discussion of supplies needed in the teaching process. Equipment will not be discussed by trade names. (Those who wish my personal preference can get it by writing and sending a self addressed envelope.) There is much good equipment on the market today and we urge our readers to study the ads of this magazine and write to its advertisers requesting fuller information for their files.

Permanent Equipment

Certain equipment should be installed when classrooms are built or remodeled. Cupboards for the storage of playthings and supplies; wrap hanging facilities for pupils and teachers; chalk and pin-up boards; book shelving; clock, etc. should be thought of when plans are drawn up. To leave them for later is to leave them entirely in most cases. They will cost more as addenda than as a part of new construction.

A good cupboard is functional. It does its job. If it is for supplies it should fit these supplies. How sad to put in shelving one inch too narrow for the storage of flat teaching pictures! How foolish to put those for the teachers' use down on the floor! That's where the shelving for playthings belong—accessible to the user. All shelves should not be the same distance apart, either. If things ought to be locked up, then plan for such closure. A combination of drawers and shelving will be desired in some instances.

Storage

This is an important matter where there is to be multiple use of rooms. Even here the problem must be thought through. In a certain new building the Scouts were assigned the kindergarten

*Church Building Consultant; former Director of Religious Education, Lakewood, Ohio, Presbyterian Church. Mr. Hockman may be addressed at the office of “Church Management.”

room and storage was provided for all Scout paraphernalia, but no provision was made for the storage of kindergarten equipment during Scout meetings.

How often folding tables must be left in the room because storage space was not provided. How sad to see valuable hymnals stacked on window sills, on pianos, or tossed on a pile on the floor because no during-the-week storage was provided for them!

In the lower grades where the playthings of small children must be put away, open shelving has many advantages over chests, and windowseats, etc. They are easier to keep clean; to get at; and they do not invite neglect because they hide what needs painting or repair. Besides, the children need the discipline and training which can be easily given by making them responsible for the orderly removal and return of playthings from attractive and easy-to-get-at shelves. While permanent installations are recommended, assemblies of ready-made shelving can be found wherever unfinished furniture is sold. These assemblies permit rearrangement from time to time, one of their advantages. Well sanded, and given a natural finish in a hard lacquer, they are attractive and durable.

Wrap Hanging

Taken broadly, children from the fourth grade up do not need assistance and supervision in removing and putting on their wraps. Those below generally do. This creates a principle which should not be ignored: Coat hanging facilities for the lower grades should be integral with departmental and classrooms while in the upper grades they can be integral with hallways and special coat rooms.

In the primary grades, where teacher-assistance is generally not needed, coat facilities can therefore be provided wholly with respect to the flow of traffic into and out of the room. Here is where the cloak-room can be used. It can be off the entrance to a grade-room or an assembly room. It can be an ante-room, to be passed through optionally. It should not be an integral part of the entrance, for much of the year it will not be used.

Below the primary, where teacher assistance is required, the principle of "distribution" should be observed. It is better to have two coat racks than only one. It is better to have hanging facilities spread out along a wall, where parents can get at their children, than bunched. Incidentally, many wise kindergartners are now allowing parents and older brothers and sisters to come right into the room for their children. This takes a load off the teachers, and

adds valuable minutes to the instructional hour. It relieves hall congestion, also.

Many good coat hanging facilities are on the market. Many effective ones have been designed and made by amateurs—who are also responsible for some pretty terrible improvisations! Here again we must be aware of the limitations and preferences of the customer, the pupil. From the fourth grade up children can be obliged to use coat hangers for their wraps. This permits hallway and cloakroom installation of metal assemblies which can provide maximum facilities in a minimum of space. When properly installed, they are strong, easy to keep clean, and of good appearance. (They should never be painted to match walls.)

From the fourth grade down, the hook type of hanging is best. It is easier for the small child; and quicker for his helper. Whether such facilities are portable or attached to walls, there should be space above for hats, and purses, and below for overshoes. There is some advantage in having compartments for these accessories. It prevents mixing and misplacing, and expedites removal and putting on.

If portable facilities are provided, they should be designed to prevent toppling. In rooms multiple use is involved, there are advantages in portable installation. In summer also they can be put aside.

A wide and justified complaint by teachers of the lower grades is that no one ever thinks of their need for coat facilities. This need can be met in many ways, and it is not fully met until hats and purses are thought of as well as coats. Here and there provision for the coats of teachers was made when cupboards were constructed. At other times wardrobes of metal or wood were provided. Clothes trees of metal or wood for the corner of the room are far better than overlooking it entirely.

Chalk Boards

Here and there are found chalk board installations in new church school rooms which overlooked the fact that they should be tailored to the age group. Little people do not need much chalk board space. There should be some—for both they and the teachers. That for the pupils needs to be low enough for their scribbling, while that for the teachers can be out of their reach.

From the fourth grade up, an installation 2' x 8' should be sufficient. In special instruction rooms, or where multiple use requires it, installations can be larger. Non-slate chalk board material usually comes in 4' widths and up to 10' in length. Thus installations 2' wide by 4', or 6', or 8', or even 10', are possible. The 2' width looks better than the 4' and will be adequate. In a certain new kindergarten room two walls had chalk boards 4' wide their entire lengths, with a panel of cork running along the top for pin-up purposes. How foolish! Too much chalk board; pictures much too high. Already, flat pictures were being scotch-taped to the chalk board.

This composition chalk board is durable, inexpensive when compared with slate, and easy to install. It can be secured at most concerns which handle school supplies wholesale. Linoleum cement is used in its installation. Instructions on how to do this can be secured from the seller. When trimmed with a small molding, it makes a durable and attractive installation, whose cost will be a fraction of pre-fabricated chalk boards.

While black outsells green three to one, green is moving up in popularity and is proving satisfactory, especially in situations where color schemes are being artfully worked out. Whatever the color, the manufacturer's instructions on care and maintenance should be faithfully followed.

(Turn to page 34)



EDUCATIONAL BUILDING, SECOND PRESBYTERIAN CHURCH, MEMPHIS, TENNESSEE
This building equipped with air conditioning.

AVOID THESE BUILDING PITFALLS

Steps Toward a New Building

by William H. Leach*

INFORMATION, as well as good intent, is necessary in planning a new church building. That is especially vital in this day with its multi-thousand program of new churches in all parts of the country. There are many facets to the building program. Each needs to be developed. Some of the warnings in this article may seem obvious to the initiated, but there are many churches which do not see the obvious. The ideas, based on a fairly wide observation, will be profitable.

I.

The first warning is this: *Don't jump to conclusions.* The mills of God grind slowly but some churches want to plan a new church overnight and let the contract the next day. The surprising thing is that many churches start building programs without formally appraising their own space needs. Others which know their own space needs will go ahead without any information on the trends in church building. They put thousands of dollars in a new building which is antiquated by the time it is dedicated.

Before a building program is started the church, through proper committees, should do a number of things. It needs to collate its church attendance and Sunday school enrollment by ages; it needs to know the birth rate in its own congregation and community. It should have an accurate picture of the community in which it lives. Is it going to grow or decline? Is the incoming population of Protestant heritage? A community usually shows preference for some particular denominational heritage; is that in your favor, or is it against you?

What are the home building trends in your community? Which way is your congregation moving? Should you build a new church on the old site or move to one closer to the homes of the congregation? Right now a very important question will be: Are the industries of your town war industries? If so, in case it is possible to reduce expense expenditure, will the employment lessen?

Don't jump at conclusions. Find

out. If your church is not growing as it should, it may be because of the bad location. On the other hand, it might be because of its program. Here is a church which has decided it must move to hold its own; a survey made by a church three blocks away reveals that it has gained more members in the past ten years than in any other decade in its history. The empty church which decides to move may find itself empty in the new location. If it would duplicate the program of its neighbor it might be able to fill the church in its present community.

II.

The next warning I would give is this: *Organize well for the building program.* Do not simply appoint five or seven members, call these a building committee and let them do all of the work of planning, financing and directing the work of construction.

My own feeling is that a large general committee is very desirable. This committee should represent all of the church activities. It will meet at the call of the chairman. From it three special committees will be appointed. These will consist of:

- a) A Survey Committee
- b) A Financial Committee
- c) A Construction Committee

The Survey Committee will undertake the work described above unless that task has been earlier done by a committee preliminary to the building program. If it has been done there is still work for this committee. It will study new churches, read books on the subject, and act as a clearing house on modern church trends. It will send back to the various church organizations news on the progress being made in the new building plans and consult with the various societies and classes about their needs. It will be largely responsible to see that the children's departments get the space they need, that the women's views are presented to the construction committee and the architect.

The Financial Committee will have complete charge of the raising of pledges, collection of pledges, banking of the money and the release of the

money for various purposes. It will initiate the negotiations for mortgages, loans and other matters of this kind in as far as it can do so within the laws of the state and the denomination. In most instances the actual execution of the loan rests on the congregation or board of trustees. But the preliminary procedures of financing the new building rests with the finance committee. This committee will, if the general committee decides on this program, have the responsibility of employing a professional fund-raising agency. There is plenty of work here for a special committee.

The Construction Committee has charge of hiring the architect, guiding the preparation of plans, supervision of the construction, the authorization of payment as the construction develops.

You have noticed that each of these three committees requires a different type of personnel. The Survey Committee will need the help of teachers, social workers, representatives of youth and women's organizations, the choir director and others. The Finance Committee should major in business men and women of financial resources who know how to organize a campaign and who know money. The Construction Committee needs members with construction experience if they are available. They should be able to read blueprints and understand what the architect is talking about. Each of these committees should report, periodically, to the General Building Committee.

Don't make the mistake of expecting one small committee to do the work of these three important groups.

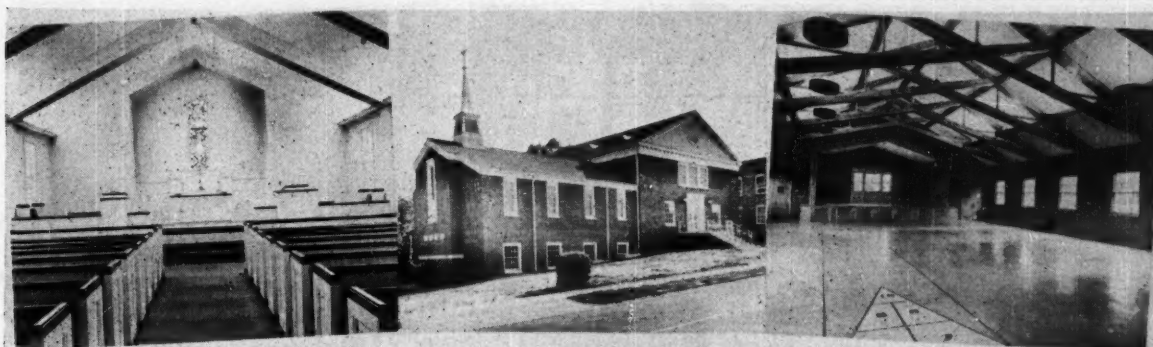
III.

Another warning: *Don't try to build on a small lot or in a location where several churches are crowded together.* Except in the great cities where real estate is prohibitive, a church of five hundred members should have at least two acres of land.

There are logical reasons for this. First is the new architecture. Piled up churches are going out of style; the churches of today are spread out; they need more area. Most of the newer

(Turn to page 32)

*Editor, "Church Management."



BEAUTIFUL CHAPEL FEATURES CAROLINA CHURCH

First Methodist Church, Wadesboro, North Carolina

Walter L. Lanier, Minister

Charles N. Robinson, Architect, Lancaster, South Carolina

WADESBORO, North Carolina's First Methodist Church is located on property on a hillside corner lot 177 feet wide and 295 feet deep. The lot is in the business section of the county seat town, population about 5,000. The existing plant consists of a fancy, Victorian brick church at the intersection of two downtown streets. For the worshipper to enter, he must climb numerous steps to a vestibule quite close to the street. In 1920, a small classroom building, long since outgrown, was added to the rear. Beside the main church is a large frame parsonage which is used for additional classrooms and offices. The church has neither educational nor social facilities adequate for its size. Furthermore the sanctuary is quite small.

The overall plan adopted to remedy these conditions is to remove the three existing buildings, grade the hill down to street level, develop a court yard, and erect two buildings: an educational building and a sanctuary with a tower located near the intersection of the two buildings.

The educational building has been completed. It has two classroom floors with eight-foot ceilings. The top floor is devoted entirely to a fellowship hall and kitchen. This is an innovation in the Carolinas, in that it is the custom to go down into the basement for a church supper. By locating this room on the top floor, a desirable and expansive ceiling could be worked out and the heavy beams normally required

when the fellowship hall is located underneath, were eliminated. Comparatively low ceilings on the floor below mean that this room can be easily reached. Equipment includes a stage, two dressing rooms, two regulation shuffleboard areas, projector and broadcasting outlets, chair and table storage under the stage, a generous kitchen with a dumb-waiter serving all floors.

The chapel, which is the town's pride, was not originally contemplated, but when space on the first floor became available, the congregation quickly

agreed to build and furnish it. Two recesses are provided at each end of the chancel, one for the organ console and the other for a spinet piano. The pipe organ will be completely concealed in a chamber over the chapel vestibule at the rear.

On the main floor is a spacious church parlor and kitchenette with its own service entrance. These rooms are adjacent to the staff offices.

Colorful nursery and grade school classrooms are located on the ground floor with an adjacent play yard screened off from the street by the chapel wing.

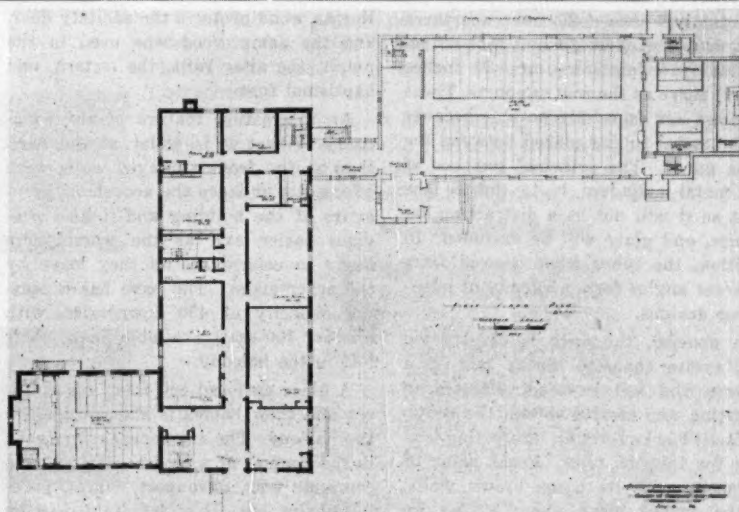
The building cost \$160,000 less equipment. It contains 216,128 cubic feet, a unit cost of 74 cents per cubic foot. The worship unit is in the planning stage.

READY FOR CHRISTMAS

Make sure that you will receive the November Christmas issue of

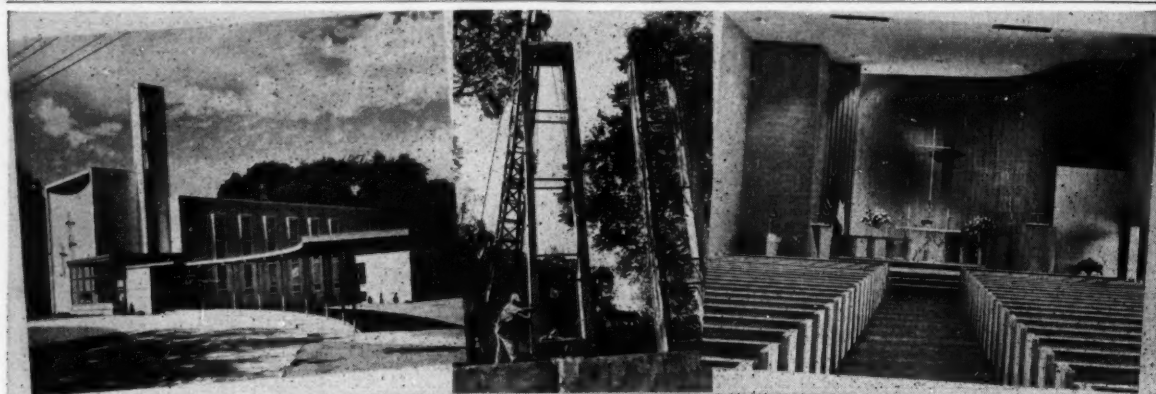
Church Management

It will bring you many ideas.



FLOOR PLAN

Only the section enclosed in the black line has been completed.



Careful planning produced this church at a cost of \$138,000. Note that the window frames serve as roof supports.

Trinity Lutheran Church, Springfield, Missouri

E. H. Koerber, Minister

Richard P. Stahl, Architect, Springfield, Missouri

RESIDENTS of Springfield, Missouri were intrigued some months ago with the operation in the early stages of construction on the new Trinity Lutheran Church. No doubt people wondered what in the world we were doing at the point when the tremendous windows of the sanctuary were molded in reinforced concrete frames on the ground, and then were hoisted by derrick into their positions, six to a side of the sanctuary.

Actually, these 25-foot apertures with double window glazing (the exterior and interior panes are 20 inches apart) serve as the roof supports. These windows are especially notable because of the metal tubing placed between the glass panes. The principal purpose of the metal cylinders is to diffuse the light so it will not be a distracting influence, and glare will be excluded. In addition, the tubes when viewed from different angles form a variety of interesting designs.

In general, the nave is constructed of Haydite concrete blocks laid in a pattern and left exposed. Painted in arresting and restful colors, the rough surfaced blocks form an interesting texture for interior trim. Focal point of the nave, with its cocoa brown walls, is the curved altar area. Rising up from a two-level rose-beige carpeted platform is a wall of caribbean blue,

highlighted by a slender white aluminum cross.

In the recess at the south altar wall, and not visible to a seated congregation, is a huge plate glass window which rises to the ceiling and provides natural light. It was so placed to take advantage of an ancient elm tree whose branches cast patterns on the altar wall in a play of light and shadow. Immediately below the cross is a solid white Italian marble altar. A large shield of Korina wood protects the sacristy door, and the same wood was used in the pulpit, the altar rails, the lectern, and baptismal font.

An interesting feature of the sanctuary is that it is wider at the back than at the front. Splayed walls were effected to enhance the acoustical properties of the building and it also provides easier exit as the worshippers begin to congregate as they leave by the outer aisles. The nave has a seating capacity of 450 downstairs, with another 100 seats available in the choir loft in the balcony.

A glass enclosed cry room for mothers and their babies is also situated in the balcony. The cry room is furnished in the manner of a modern living room, complete with davenport, lamps, rocking chairs, etc. It is definitely used by the mothers because of its comfort.

In the vestibule, or lobby of the

church, which has picture window views of one of Springfield's loveliest parks, is a decorative little foliage conservatory. A wall of Swedish red accents the entryway doors of grey and soft brown.

Viewed from the park, the curved panel is laid with a soft green brick, with white stone trim, with the structure identified as a house of God by three symbolical suspended crosses typifying the crucifixion, the highest cross being the cross of Christ, and attached to it is the cross of the penitent malefactor. Affixed to one side is the cross of the unrepentant malefactor who died alone. A sage green steel canopy curving around the driveway extends from the entrance to provide shelter during inclement weather. The body of the church is constructed of pink roman brick, which contrasts nicely with the surroundings.

The building has a full basement which houses an all-purpose room divided into individual Sunday school classrooms by the use of Fol-doors. At one end of this large hall is a fully equipped coral and surf green kitchen. The pastor's study on the first floor is designed to serve as a connecting link for the future parsonage which will be built within the comparatively near future. Lighting of the church is of the recessed type with the lights of the nave controlled by a rheostat that dims the illumination in the sanctuary as needed for phases of the services.

With the landscaping completed, the new Trinity Lutheran Church with its semi-futuristic belfry of stacked stone blocks will be a spiritual oasis, architecturally registered in shades of green, pink, and white, replete with solemn symbolism.

The congregation agreed upon contemporary architecture only after lengthy discussion with the architect, and then primarily because of the great

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REASON

() Ill () Prospect for membership

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Signed* _____

*Be sure to sign this card so that the minister may
contact you regarding the case. Build the signed card to
submit, pastor, place on collection plate, or mail. Other
side may be used for additional information.
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The Invitation

You, who do truly and earnestly repent of your
sin, and who are in love and charity with your
neighbors, and intend to lead a new life, following
the commandments of God, and waiting from hence-
forth to His holy ways: draw near with faith, and
take this holy sacrament to your comfort, and make
your humble confession to Almighty God.

ALL WHO COMMUNICATE ARE ASKED TO SIGN FOR THE
RECORDS OF THE CHURCH

Your Name _____

Your Address _____

Present Church Affiliation _____

Communion Record—(No. 2)



To Our Guests

We are glad that you visited us today. We hope that you
enjoyed the hour of worship and will soon return.

If you will sign this card and give the information
requested, it will help us to identify you. Then please place
the signed card on the collection plate; hand it to an usher,
or give it direct to the pastor. Thank you.

Name _____

Address _____

Present Church Affiliation _____

For forwarding the
assembly of your
other members

Guest Card—(No. 3)

WELCOME TO OUR CHURCH

Come unto me, all ye that labour and are
heavy laden, and I will give you rest.—Jesus
Christ

A few minutes spent in quiet prayer and devo-
tional reading will help to renew your faith.
The hymnals and other helps are available to
you.

May we suggest:

FROM THE BIBLE

For the Feast: Matthew 11: 28-30

Word of Assurance: Psalm 23

Bereavement: Psalm 136: 1-6

Parable: Luke 15

For Thanksgiving: 1 Corinthians 10

A New World: Revelation 21: 1-6

FROM THE HYMNAL



Serenity: Our God

Our Help in Ages

Past

Guidance: O Master

Let Me Walk With

Thee

Comfort: Sometimes

a Light Shines

Trust: Take My Life

and Let It Be

Immediately: Jesus—

from the Gospels

As you turn the pages

many others will be

revealed to you.

(We shall be glad to have you take this card with the membership
of this church.)

Actual size 6"x3 1/2"

When war clouds gather people seek the
house of God. These cards encourage
members and strangers to use the church
as a sanctuary from the strifes of life.
Beautifully printed.

50 cards, 75c; 100 for \$1.25;
300 or more at \$1.00 per 100

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Size of booklet 6 1/2"x3 3/4"

An inexpensive gift booklet
for those who mourn. A
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15c each; 2 for 25c;
25 or more at 10c each
Mailing Envelopes—1c each



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No. 819

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Ministers, church officers, and all other church workers will
welcome this series of ten beautiful post cards—all designed to
build and maintain attendance at church services and special
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Each card features an appealing illustration, lithographed in
full color with a friendly message and an appropriate scripture
quotation. On the address side is ample space for the name of
the church, the date and hour of service, and a personal message.

Size—3 1/4"x5 3/4" inches

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- No. 812—GENERAL ABSENTEE
- No. 813—GENERAL INVITATION
- No. 814—GENERAL INVITATION
- No. 815—GENERAL INVITATION
- No. 816—WELCOME TO YOUR NEW COMMUNITY
- No. 817—PRAYER MEETING
- No. 818—REVIVAL INVITATION
- No. 819—COMMUNION INVITATION
- No. 820—REMEMBER OUR MEETING

Price—25c per dozen; \$1.50 per 100

CHURCH MANAGEMENT, INC.

1900 EUCLID AVENUE
CLEVELAND 15, OHIO

savings costwise that could be effected through the use of this type of architecture. I know that they would have selected the gothic style of architecture in the beginning if their financial resources would have permitted the construction of that type of building. However, the congregation voted unanimously to accept the contemporary plans and today would not build a gothic church even if they had unlimited finances. This has been largely due to the enthusiastic acceptance of their new church building by the general public.

The church cost \$138,000 to erect, while comparable churches in this area in traditional architecture are costing from \$200,000 upward. These lower cost figures were obtained through the strategic use of materials—the elimination of unnecessary materials rather than through the use of cheap materials. Item for item throughout the building, everything is the finest that money can buy. An illustration of the savings effected involves the elimination of plaster on the interior walls. I, as the architect, felt very fortunate that the congregation did not have the money to plaster the walls. The congregation felt rather unfortunate. Yet, today, no one ever expresses a desire to see the walls plastered. They actually feel that the entire effect of the church would be lost with plastered walls. The pastor, E. H. Koerber, admits that, "I was probably the hardest one of all to convince. I thought a church had to have a steeple and a peaked roof and all that. I find that it doesn't."

Traditional or Modern

(From page 9)

the particular denomination for which the design is to be made. There must also be a feeling for and an understanding of this type of architecture—the results will not be happy if the solution of the problem is reduced to a mechanical process and approached in the same spirit as the development of a factory or a warehouse design. Then, as a middle path between the extremities of traditionalism and modernism, let there be a union of the two wherein the best of each is honored and the useless discarded. The approach to the problem would then be to absorb from the heritage of traditionalism an understanding of and a sympathy with the past which would provide a solid foundation from which present day functionalism could spring forth into new

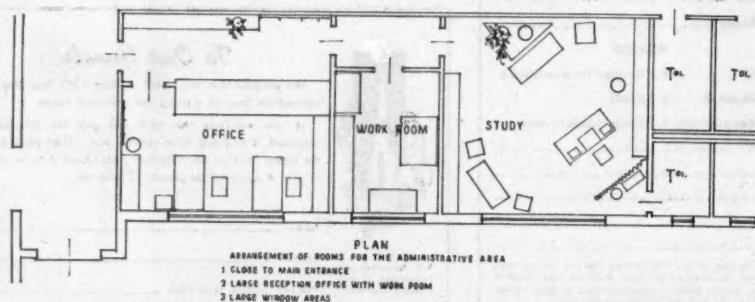
Locating the Church Office

MANY churches are constructed without much thought of the proper space for administration. Even the small church of today needs a church office. In the other buildings the office is, by necessity, placed in some small, dark room. Many times it is difficult to find.

One thing everyone agrees on—the office should be near a main entrance to the parish house where it is easy to locate. A combination of office and study is difficult. For while the pastor's study should be isolated from traffic, the office must be near it. Where he must be administrator as well as

pastor and preacher it is well if it is conveniently near the office.

The floor plan designed by Charles J. Betts, combines these two requirements. There is a large roomy office where the secretaries work and the visitors are greeted. Beyond the office is the minister's study. The entrance is through the office. This gives him the necessary privacy for his concentration. Between the study and the office is a work room where the duplicator, addressing machine and other equipment with supplies will be kept and the work done. This three-room center of administration is a good one for the average church.



The modern emphasis on administration is making itself felt in many church plans.

"classics" expressive of modern thought and modern needs. By now, we are far enough from the urgencies of the Reformation to feel no need to discard all that tends to be artistic or dramatic as reminders of Romanism. Too, our Protestantism has matured beyond its stark, camp-meeting methods of "revivalism."

Regardless of styles, periods, or isms, the aspect of the church building must be psychologically conducive to the purpose for which it is intended and must interpret its function with honesty and sincerity. The church is no place for artificiality or sham, nor is it an experimental ground for exhibitionism. In short, it is now time for us to develop an architecture of the Protestant faith which can take its place and hold its own among the styles of the past.



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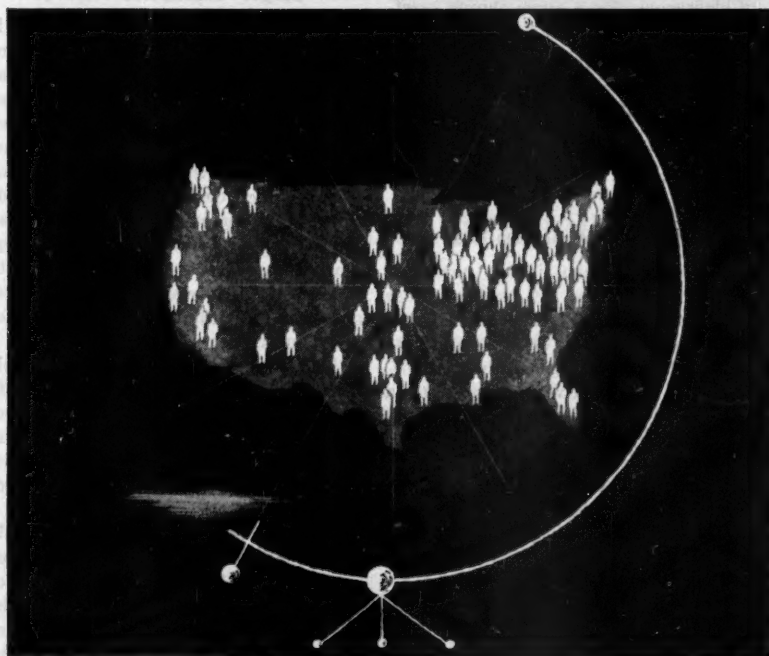


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ARE THEY ON THE WAY OUT?

Cubbyhole Rooms: A Symposium

A small item in this magazine suggesting that cubbyhole classrooms were on the way out brought many letters from our readers. In most instances they were honest inquiries from churches which plan to build. They need the information for honest planning. To answer their inquiries we have asked a number of authorities in the field to give us their observations. We believe that these will prove helpful.

Interest Type Arrangement

by Gaines S. Dobbins*

With reference to the question concerning the "cubbyhole" classroom arrangement for Bible teaching, let me say that we have given the problem a great deal of thought. For some time the "interest" type arrangement for beginner and primary departments has been used effectively. Wherever numbers are sufficient, we seek to have a separate room for each age, two for beginners and three for primaries. We like to have at least fifteen square feet per pupil. There is of course no need for classrooms. The children are gathered about tables and are given some choice as to their interest-center. Groups thus rotate from teacher to teacher. In the October, 1952 number of *The Sunday School Builder*, published by the Baptist Sunday School Board, Nashville, Tennessee, there occurred an article recently setting forth the advantages of this plan for beginners and primaries.

For juniors and intermediates we believe that the assembly room should have adjacent small classrooms. Personal attention to each student demands a class from about eight to fifteen. When a class reaches the upper limit, we think it wise to make two classes and begin again to build toward the upper limit. Every other partition should be of the modern-fold variety so that the room may be doubled on occasion, especially for the training service at the evening hour.

We definitely recommend the rela-

tively smaller classes for young people and adults—twenty-five to forty members. In every way we seek to discourage the big "Baraca" class which tends to become self-sufficient. Rather we are seeking to grade our adults and to constitute more departments and more classes.

Provide Rooms for Curricular Activity

by Raymond M. Veh*

The modern church plant is a temple of worship and a schoolhouse for religious teaching. As a schoolhouse it will, first of all, satisfy the educational demands of the pupils. Secondly, it will meet the requirements of architectural proportion and balance.

Housing the modern church school demands, thus, attention to both educational and architectural standards. It involves, also, the investment of good sense. Every church and community offers an individual situation. The size of classrooms for a given church erecting a new church school plant depends, therefore, very much on local factors. To give answer to the size of departmental or class rooms needed in the average church demands, first of all, a knowledge of the philosophy animating the educational work of the church.

I

Our Educational Outlook

The church school is not now considered as a series of classes whose teachers stand up and pour information into the more or less attentive pupils. The growing-learning experience is a cooperative process with a leader or leaders. Worship, instruction, expression, are but parts of a total process that draws into itself study and ritual, as well as expressions of the Christian motive.

Pupils learn by reading, studying, problem solving, discussion, worshiping, enjoying the beautiful in music and art, as well as engaging in enterprises in Christian living and service. Unless the pupil himself is actively engaged in the process, little learning will take place. The teacher's task is not so

much that of transferring truth to a passive pupil as of guiding the pupil in his own activity as he goes in quest of Christian living. This new approach to religious education requires a new type of building and equipment. It means that more space per pupil must be provided, and more equipment.

II

The High Birth Rate Levels

For more than a decade the United States has had the highest birth rate in its history. The elementary departments in our Sunday schools have enjoyed tremendous growth as a result of this high birth rate. For several years we have been conscious of the fact that we have had fewer possibilities for the Intermediate and Young People's age groups than in the other departments. This was true because those who are now older Intermediates and Young People were born from the years 1930 to 1939, a period of depression when the birth rate was low.

We have a lot of Intermediate prospects right now. The high birth rate of 1940 is showing up in Intermediate opportunities in 1953, and the number will continue to grow through the next several years, and on. Those who are in the thirteen-year age group this year will be reaching the Young People's department in four years.

III

Larger Classrooms Needed

The age span of the Young People is approximately eight years. This means that the average church will need as much space for Young People as for Juniors and Intermediates combined. Space should provide department assembly rooms with contiguous classrooms. Each classroom should provide for around twenty young people instead of the ten or twelve the little "cubbyhole" classrooms used to permit. With this number of youth there is mental and social stimulus and there is greater opportunity for self-expression.

The larger classroom makes possible the development of the Christian life through the curriculum and activities of the youth, and through weekday conferences and classes in the Bible, missions, evangelism, doctrine, stewardship, history, etc.

A church has not provided adequately for young people until it has included a comprehensive activity program for them in its schedule. This means the provision of space to carry on service projects and social activities. The church's program for meeting the social needs of young people must be correlated and integrated with the total educational program of the church, and

*Professor, Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky.

*Editor, "Builders," youth publication of the Evangelical-United Brethren Church.



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thus another larger room or "fellowship hall" may meet the needs of young people for a recreational program.

For real educational activity a classroom for each class is essential. These rooms should be attractive. On their walls should hang a few well-chosen pictures which speak their messages to the group each time the room is used. Each classroom should be furnished the essential material for the work of the class. A room that is designed for the educational task it is to accomplish will meet the needs of this and future generations.

Larger Rooms Are Desirable

by Edward S. Frey*

Thank you for the opportunity to comment on trends in the United Lutheran Church in America toward the elimination of the "cubbyhole" classrooms in our church schools. I am personally grateful for your interest in this timely and important question. *Church Management* is to be congratulated on this undertaking to poll the denominational authorities as to trends and attitudes regarding this problem in their respective churches.

In the United Lutheran Church in America the architectural provisions for the church school have followed every conceivable pattern. The plan promoted for some years by our Board of Parish Education is substantially No. 3 from the minutes of the Committee on Religious Education of the Bureau of Church Building. This plan of one large room and two relatively smaller ones forming the facility of a department of the church school is still the most popular and generally the most acceptable one with our educators and our still somewhat young Department of Church Architecture. There is no real objection to it.

The department has found in its experience with our church schools that the older concept of a room for each class, which inevitably produces the "cubbyhole" pattern, persists but nearly always where it is already in existence. Where the desire and funds to change the situation exist, there is no hesitation to do so.

We notice among many of our larger congregations an increasing tendency in their planning and building to provide classrooms for age groups. For example, a junior department of sixty to eighty youngsters will plan three rooms of approximately 400 square feet, each with the thought of using one room for each of the three ages

ordinarily represented in that department.

Congregations already operating Christian day schools or thinking of doing so are building in the fashion just described so that the Sunday school facilities are also the day school facilities.

Among some of our smaller church schools we have noticed another trend. This scheme is the single, large room for each department. We know of several successful applications of this plan and the Department sometimes counsels its adoption. Let me describe the program in use in one of these situations that I know intimately. There are six junior classes in the one large room. They are evenly spaced throughout the room, each about a table with a teacher. The first quarter of the period is used for devotions with everyone remaining in the class grouping but facing the east wall of the rectangular room. The greater dimension of the room runs east and west. The "worship center" is simple and meaningful; it is not a miniature altar which one of our seminary professors has called with illuminating insight, "an adult sentimentality." The second and most of the third quarter of the period is used for the teaching of the lesson to the whole department by one of the six teachers or the superintendent. The pupils are now facing the west end of the room. The remaining quarter or more of the period the youngsters sit facing their tables and engage in individual class work with their teachers. This work varies somewhat but is most frequently individualized discussion of some phase of the lesson and its application to life.

In this situation each teacher has from five to six weeks to prepare for teaching. The lessons and aids are prepared long in advance by the whole staff working in monthly and semi-monthly conferences.

The fact is that "cubbyhole" classrooms have gone out of fashion in the practice and philosophy of our schools as the result of both official and private thinking in our denomination. I can honestly say that I know of not one instance among the hundred and more church school plans currently undergoing study or construction that I know of where "cubbyhole" classrooms are contemplated.

Hard to Justify Cubbyholes

by Hamlin G. Tobey*

I cannot see how a church can justify building a lot of "cubbyhole" class-

rooms, for such rooms can be used for nothing else except a forty-minute period each Sunday for a church school class; whereas the larger rooms can be used for various activities throughout the week as well as on Sunday. The larger classrooms also suggest larger classes and fewer of them, which I also believe to be a good trend. This means more effective use of our good teachers; also, we can make good use of untrained teachers as assistants to those teachers with a responsibility for taking care of details that are necessary within any class. Adequate space also helps to relieve tension and enables children to make better adjustments to other people. Children learn through doing things, not by just sitting around a table with a teacher for forty or sixty minutes.

All rooms should be large enough for activities. For small children a clean floor space is of greater value in the educational process than chairs and tables. The younger grades do not need separate rooms for every class. If the department is large and can be divided into separate grades of thirty for all activities, there is no need to provide a room large enough for all the pupils within that grade. The rooms built to accommodate thirty children will also be suitable for weekday activities, youth groups, circle meetings, etc. I do not know of anything within our churches that resulted in more waste of money and space than the "cubbyhole" that we find so prevalent.

Methodist Recommendations

"I serve as chairman of our committee on church school counseling for church school buildings and I am sending you on a separate sheet of paper a statement which sets forth our recommendations in the matter." Luke G. Beauchamp.* The paper mentioned appears herewith in its entirety. The Editor.

Children's Division

Location of Rooms

- Nursery, kindergarten and primary children on first floor; juniors on first floor if possible.
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Floor Space

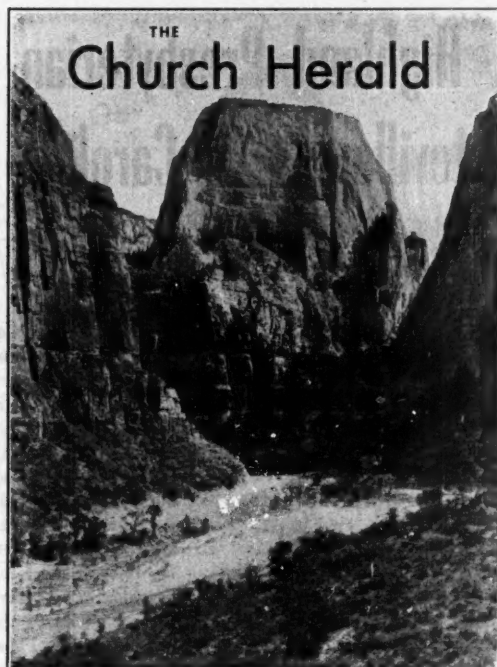
- Nursery children, 25 to 35 square feet per child.
- Kindergarten, 20 to 30 square feet per child.
- Primary and junior, 18 square feet per child.

(Turn to page 65)

*Executive secretary, Department of Church Architecture, The United Lutheran Church in America.

*Department of Christian Education of the Presbyterian Church in the United States of America.

*Of the Department of General Church School Work of the General Board of Education, The Methodist Church.



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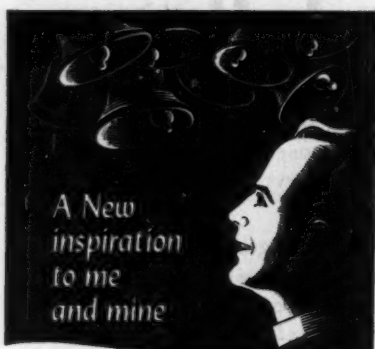
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The Chapel, Highland Presbyterian Church, Fayetteville, North Carolina*

Samuel E. Howie, Minister

Harold E. Wagoner, Architect, Philadelphia, Pennsylvania

IN THE early Christian days, historians tell us that the altar slowly evolved from original conception as a place of sacrifice, to its significance as a communion table. Being the focal center of the worship service, it was only natural that it, in time, became embellished with rich decoration, both upon the table itself, and upon the wall behind it.

As religious art developed, the decorations behind the table were not placed upon the wall, but upon carved or painted panels of wood and stone.

During a portion of the Lenten season, a period of sorrow, these ornamentations were presumably hidden by pieces of cloth. As the table became more formal, the cloth coverings were replaced by doors which folded over the richer portions of the art work.

Although the Presbyterian denomination is not, in the strictest sense, inclined to be a liturgical church, there has nevertheless been a tendency during the past few years, to utilize the divided choir. This, in turn, has caused the communion table to have the aspect of an altar. The definition of an altar, as opposed to a communion table, is one which has not been clearly made, at least from an official standpoint. Most Presbyterians prefer to have the communion table placed in such a fashion that the minister can stand back of it during the service of communion. This, to many minds, permits the communion table to be considered as a table, rather than an altar, irrespective of its physical design. In some instances, as at the Highland Presbyterian Church in Fayetteville, the communion table has been placed against the rear wall of the chancel. Above it is a lovely triptych. This triptych derives its name from the fact that it consists of three panels, with doors which can be folded over the decoration during the Lenten season, if so desired, although such is not the practice in the Highland Church.

It may be worthy to note that this is one of the few Colonial triptychs in existence. The side panels are carved figures representing the Four Evan-

gelists, while the central figures represent Christ in the center of a group of children of all nations.

The carving is in low relief, and is lightly polychromed.

Many servicemen who served during the last war may have become familiar with the triptych, since it was widely used in Army chapels in portable form.

Dr. Samuel E. Howie, the minister, states that the triptych has been greatly admired by those who have seen it, and that no question as to the appropriateness of its use in the Presbyterian Church has ever arisen.

It might be well to mention that the idea of a triptych, or similar form, is also very adaptable for use in rooms where both secular and formal worship activities are apt to occur. During the time when the room is used for other than worship services, the doors are folded across the carving, and the cross and candlesticks are stored in convenient places nearby.

An interesting feature of the Highland triptych is the fact that the flower vases are recessed into the back of the communion table. This rather unique arrangement permits a wide variety of floral arrangements, which would not be possible when flowers are simply placed in vases on top of the communion table.

COLLECTION PLATE FIGHT ON CRIME

Galveston, Texas — A "collection plate" fight on organized crime in and around Galveston has been launched by church groups of the area.

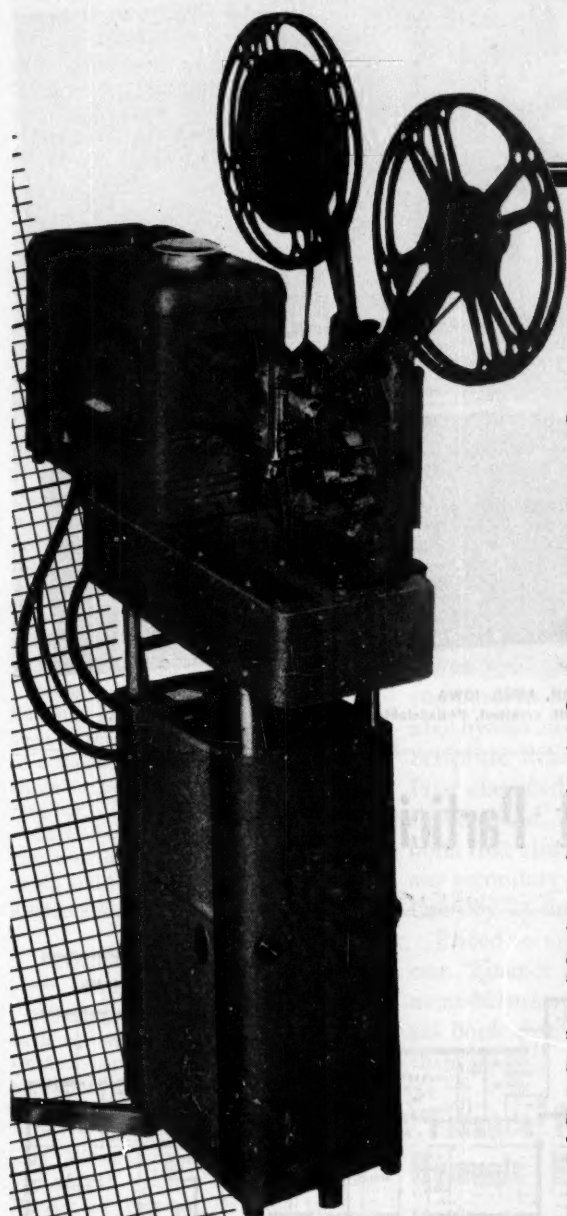
The Rev. Harry Burch, spokesman for Protestant clergymen in nearby La Marque, said "we are going to call on all our congregations to give funds toward stamping out lawlessness in our county."

He said collections taken up at church services will be turned over to the Galveston County Citizens' Committee to give it needed financial support in its war on bawdy houses and gambling.

The Galveston Ministerial Alliance also voted to seek clean-up funds from church members. The Galveston financial drive has been set for September 27.—RNS

*See cover.

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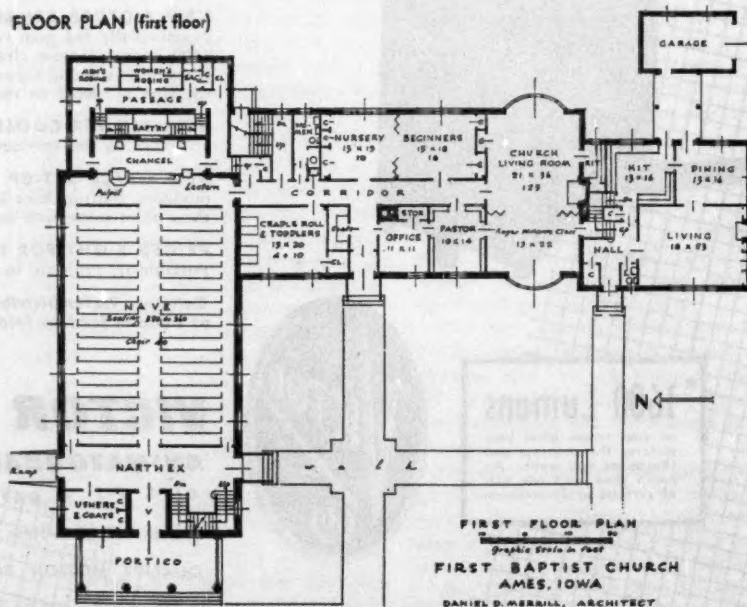
FIRST BAPTIST CHURCH, AMES, IOWA
Malcolm E. Haughey, minister. Daniel D. Merrill, architect, Philadelphia, Pennsylvania.

Built for Student Participation

LOCATED in Ames, Iowa, home of the University of Iowa, the First Baptist Church of that city has a dual opportunity of service. Like most churches in a college town, it served not only the residents but also a large group of students. Determined to fulfil this challenge and to build church leaders for the denomination throughout the country, the pastor at that period, Dr. Ronald V. Wells, in cooperation with the architect, Daniel D. Merrill, undertook to build a church center that would be adequate for a college-city program.

The resulting building, carried to completion under the present pastor, Dr. Malcolm E. Haughey, combined sanctuary, church school building, student center and parsonage. Since sixty per cent of the church membership are students and faculty members, attention was given to the needs of the large Baptist student group that are enrolled at Iowa State. Social activities and counseling services needed special facilities. To make the pastor easily available for consultation, his study was placed on the ground floor near the entrance to the student center. To

FLOOR PLAN (first floor)



FIRST FLOOR PLANS

Note the large social room for student activities.

insure privacy, the room was located behind an outer office where the church secretary had her desk. Two other exits allow visitors to leave without the necessity of returning back through the church office.

To encourage the fellowship and social life of the students, the Roger Williams Club was formed. This group have a 13 by 22-foot parlor which can be expanded by pushing back folding doors which separate it from the 21 by 36-foot church living-room. Since Sunday night suppers are an attraction, a small kitchen adjoins the room. A similar cabinet kitchen is adjacent to the senior high room in the educational building.

Many thoughtful features are incorporated in the building. A ramp leads to a side entrance of the sanctuary narthex so that wheel chair worshippers may be easily accommodated. A door connects the parsonage with the educational building. There is a fireplace in the church living room. A coat room is near the church entrance. Nursery and toddlers' rooms are located on the ground floor.

Some measure of the success of the building and the church's program is seen in the fact that on a recent check of a Sunday's congregation, there were three students to every regular church member.

Cost of the plant was a joint venture between the church members, the students and the Iowa Baptist Convention. Total cost approximated \$350,000.

COURT RULES MINISTERS' PENSIONS TAXABLE

Washington, D. C.—A pension paid to a retired minister by a church he formerly served is not a gift but compensation subject to income tax, the United States Tax Court ruled here.

Dr. William S. Abernathy, prominent Washington Baptist leader, lost his appeal against a ruling by the Bureau of Internal Revenue that he owed \$202.14 tax on \$2,400 paid to him in 1949 by Calvary Baptist Church.

The court, in its decision, said the payments did not constitute a gift "bestowed only because of personal affection or regard, or pity, or from general motives of philanthropy or charity."

It held that the monthly check was compensation made "in consideration of long and faithful personal services."

Commenting editorially on the case, the Washington Times-Herald said, "If an award is made for services, even rendered in the remote past, the government insists on having a tax. But if the taxpayer never did anything to earn the money, he may get to keep it all."—RNS

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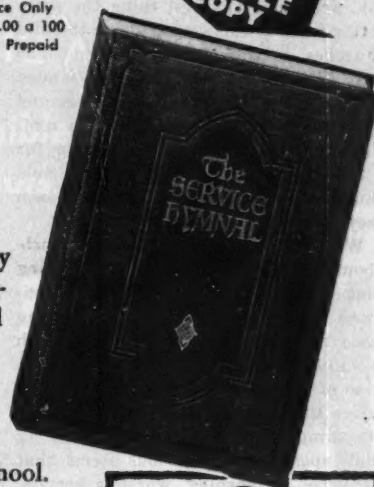
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AN OUTLINE OF CHRISTIAN WORSHIP

Suggestions on Going to Church

by Charles F. Kemp*

IT is a significant thing to be able to go to church. Men have died for that privilege. In Rome it is still possible to visit the catacombs where men risked imprisonment and death for this privilege. The first thing the early settlers did in this country was to build churches so they could worship. The first thing they did when they landed in Virginia was to select four trees and spread a sail between them for a roof. They put a board across a stump for a pulpit and thus were able to hold church services. That was one reason they had come to this new country.

We want to think in this article about going to church. Everything that we are going to say is commonplace and, perhaps, it is "carrying coals to Newcastle." Going to church is so common, so available, and we do it so often that we need to remind ourselves that the things we do in church are things of great importance, so we shall speak of the various items that comprise a morning worship service, familiar though they are.

First, we would remind ourselves that these are nothing new. We should have a sense of perspective when we go to church. We link ourselves with a great procession of worshippers over a period of many centuries. This is not something that our generation has thought up. Dean Sperry said, when he visited a cathedral in Europe, it "seemed inhabited by all generations gone and all yet to come." One can have something of that feeling in any church. It is the oldest institution in existence. A service club was honoring a man whose firm was observing its one hundredth anniversary. The chairman asked, "Does anyone here represent an institution that is older?" A minister stood up; the guests laughed, and then they realized that it was true. It goes clear back to the time when Jesus went to the synagogue "as His custom was," and when the Hebrews sang in Jerusalem, "I was glad when they said unto me, let us go into the house of the Lord." (Psalms 122:1) It is interesting how certain elements in a worship service have persisted throughout the cen-

turies. Of course, some things have changed. The Bible is now a book, whereas once it was a scroll. Our musical instruments have been improved. Church architecture has changed. Sermons in New England once were timed by an hour glass that was put on the pulpit and the hour glass was often turned two or three times in one service. On occasion a sermon could not be completed in the morning and so was finished in the afternoon. But the basic elements are the same; they have spoken to the needs of men through generations. Consider some of the things that are in the average church service. Everything is there for a purpose.

I.

First there is the music: prelude, hymns and anthems. Music is something that cannot be said in words. It has always been the voice of religion. The Bible is full of exhortations to sing hymns and the psalms as an expression of religion. The hymn-book is a great devotional storehouse. Each hymn has a story.

"O Love That Wilt Not Let Me Go" was written by George Mathieson, a blind poet and preacher. He had known a lifetime of difficulty and discouragement. He was expressing his own experience and his own faith when he said, "I trace the rainbow through the rain," and "O light that followest all my way;" this was out of his own life so he gave this statement of his great faith.

"I Would Be True" was written by a young man only twenty-three years of age. He was writing from a foreign country to his mother. He had no thought of writing a hymn, but his mother had it published in a magazine and it was later set to music. It has become a favorite with youth groups everywhere.

"My Faith Looks Up to Thee" was the expression of a young man alone in a strange city. He was tired and discouraged and wrote this poem on a scrap of paper to meet his own needs, and then carried it around in his wallet.

"Blest Be the Tie That Binds" was written by a minister of a small church

in England. He had received a call to a large city congregation and, while the movers were loading his household goods, he and his wife were watching. Suddenly she said, "I can't do it," and she said, "Neither can I," so he told the movers to take the furniture back into the house. That night he wrote, "Blest be the tie that binds our hearts in Christian love." So, some hymns are prayers, some are expressions of faith, some are calls to action, some express love of country, some the beauty of nature. Each hymn has its own story and each has its own message. The hymn book is the church's greatest storehouse of devotional literature.

We speak much about ecumenicity today—we really have it in our hymnals. "Love Divine" was written by Charles Wesley, one of the founders of the Methodist Church. "O Little Town of Bethlehem" was written by Phillips Brooks, an Episcopalian; "O Master, Let Me Walk With Thee," by Washington Gladden, a Congregationalist; "A Mighty Fortress Is Our God," by Martin Luther, founder of the Lutheran Church, and "Dear Lord and Father of Mankind," by John Greenleaf Whittier, a Quaker. And so on down the list. Each hymn has a message; each hymn has a history; and each hymn has its own contribution to make. They should be used with greater thought and appreciation than they are.

II.

A second element is scripture. A professor of Biblical literature used to say that there were three elements in the Hebrew synagogue. They were described as "man to God," which was prayer; "God to man," which was the scripture; and "man to man," which was the sermon. The Christian church took over all three of these elements, adding the New Testament to the Old. The scripture is not something that we need to argue about. It has proven itself in the lives of countless people. It has been written into our legal systems; it has created the greatest in literature and art; it has inspired the greatest characters; no other writing has even approached its influence. The scriptures are not entertainment in one sense, perhaps, but if we lived by the

*Minister, First Christian Church, Lincoln, Nebraska; author, "Physicians of the Soul; A Pastoral Triumph."

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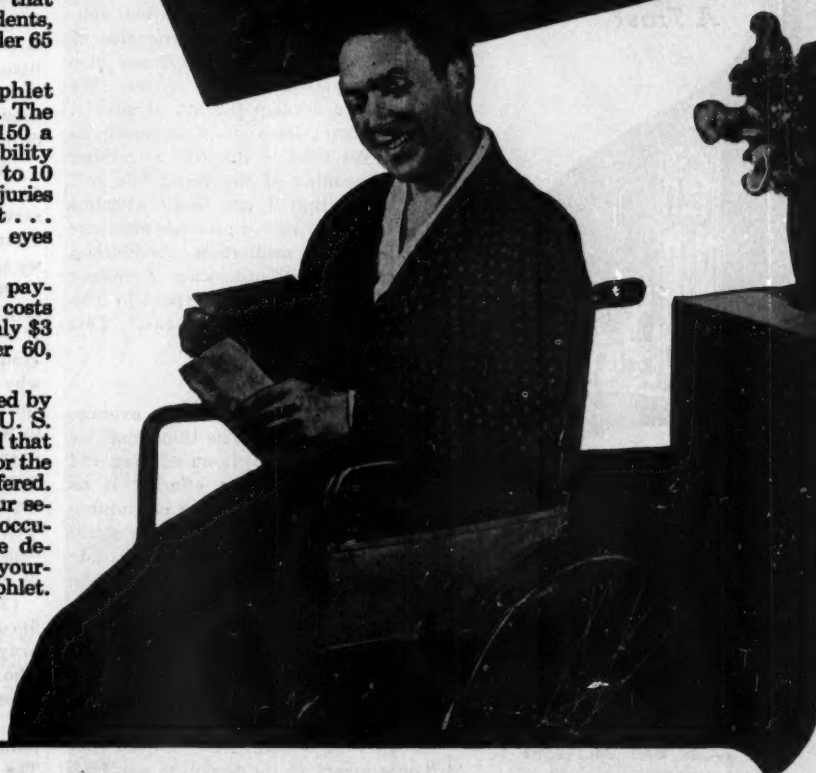
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scripture we could lift our lives to a new level. They are read in a service of worship for a purpose.

III.

Prayer is the heart of worship, as it is the heart of religion. The Lord's Prayer is sometimes referred to as "The Model Prayer," for it was taught by Jesus Himself. It contains six petitions—three that concern themselves with God: (1) the reverencing of His Name, (2) the coming of His Kingdom, and (3) the doing of His will; and three that concern themselves with man: (1) the need for daily bread, (2) the need for forgiveness, and (3) the need for victory over temptation, or for character. This prayer contains only fifty-two words, yet all of man's spiritual needs are included. It opens with a personal statement of faith in the personal God who is like a Father, "Our Father which art in heaven." It closes with a conviction of the majesty and power of God, "For thine is the kingdom and the power, and the glory forever." The prayer of the pastor attempts to express the adoration, confession, aspiration, and intercession of all the people. Some churches also include a period of silent prayer. We all need to develop the art of silence. The Quakers have much to teach us here. We need to discover something of the meaning of the verse, "Be still and know that I am God." (Psalms 46:10) This is why we include moments of silence and meditation. Archbishop Trench wrote, "Lord, what a change within us one short hour spent in Thy presence will prevail to make." This is true if we really pray.

IV.

There is an offering in the average service of worship. The thing that we stress here is that it is an offering and not a collection. The offering is as much a part of the service of worship as is the pastoral prayer. The oldest reference to worship in the Bible is to the bringing of an offering to God. In that spirit we include an offering in the service of worship as an act of dedication to the church, to the Kingdom of God. It is an expression of the share we want to have, and an expression of our gratitude for the church, for all that it stands for, for all that it was meant to the world, to our families and to ourselves. What is money? It is condensed time, ability, skill, effort and labor. It is a part of us, it is that which we have earned, so we dedicate it to the Christian cause. All of us cannot go to India and speak their language and teach them and care for the sick there, but through our contribution we can be a part of that pro-

gram through the missionary activity of the church. Through the offering I give I can transfer a portion of my life, my time, energy, and skill that have gone into this money, to the church and to the cause it represents. The offering is a real act of worship.

V.

We need not say much about the sermon here for obvious reasons. Preaching is not easy. It is an attempt to meet the needs of so many people of different ages, with different backgrounds and interests, with different problems and life situations. Every minister knows how far short he falls. Of course, the test of a sermon is what it makes us do, how much it stimulates our thought, how sincere an effort we make to apply its truths.

* * *

These are all elements that have been included in a worship service for centuries. There are certain generalizations that should be made.

(1) Going to church will have the most meaning if we do it regularly. We "do well the things we do often." It may seem at times as though it has little effect, but if one attends regularly through the years, the power of accumulation can make a tremendous difference in one's life.

(2) Going to church has value only as we do it sincerely. Early in most services we find a "call to worship." That's what it is—a call to worship. If we go to church to be entertained, the chances are we will be disappointed. If we go to criticize, we will find flaws. If we go to worship, we will find value. Jesus said, "God is spirit, and those who worship him must worship him in spirit and truth." (John 4:24) We need to worship. We need something in our lives that reminds us of the things the world tends to make us forget. We need something that makes the eternal real, that deepens our faith, that challenges our best selves, that assures us of divine companionship.

(3) Of course, this all cannot be confined to Sunday. Those to whom prayer is real on Sunday are those who pray in solitude during the week. Those to whom the Bible has value in the service of worship are those who read the scriptures on other occasions. The test of worship is the life one leads. Those who strive to live their daily lives at their best, to be of service to their fellowmen, to live by faith, will find the hour of worship most valuable. They will also find that that hour of worship has value in enabling them to live their lives more effectively and on a higher level.

Inscribed over the door of a high

school in western New York are these words, "Enter to learn, go forth to serve." We might well inscribe over the entrance to a church, "Enter to worship, go forth to serve." Each Sunday through the year we should enter to worship regularly and sincerely, as Jesus said, "in spirit and in truth." Then we should feel our kinship with those of all ages. It should be an hour in which the Eternal becomes real and his purposes find a place in our lives. Then we should go forth to serve, with new resolves to live lives of usefulness and helpfulness, with our ideals strengthened and our faith deepened, and with a new certainty of the Companion on the Way. "Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20)

Let Us Pray

Help us, Our Father, to worship Thee in spirit and in truth. May we enter each hour of worship with an attitude of reverence and consecration, grateful for the high privilege which it offers. Help us to open our spirits to all the influences of hymn, scripture and meditation that can lead us to Thee that our lives may be enriched, our spirits strengthened, our faith deepened for the living of a more useful and meaningful life. Amen.

Presbyterian Church

(From page 11)

its own entrance definitely separating its activities from those of the nave. A kitchen with its own service entrance is attached to this room.

Nursery and beginners' rooms are on the first floor within easy access of the north entrance. Adult classes meet in the social room and the tower. Other classes are held in the basement. These were provided as an economy measure. The architects feeling that the saving was justifiable due to the short period each week that these rooms are used.

Here are some of the materials used for the building:

The outside stone is a mixture of four different types: Kansas Silverdale, Indiana Limestone-Mankato, Bedford and Texas White. Trim stone is all cut Silverdale. The steps are Colorado flagstone.

The outside doors are oak. The tower, spire and all outside finish is California redwood.

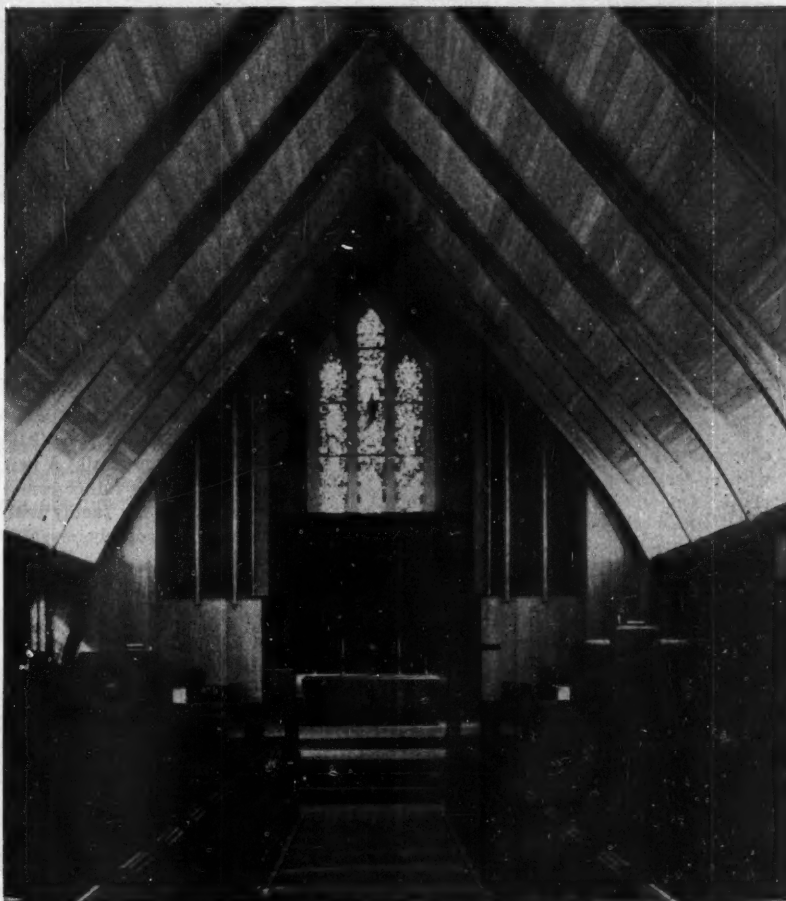
The roof is old American type tile.

The ceiling of the nave and the organ room is faced with redwood as is the front of the social room. Other interior woodwork is oak.

Pews and furniture of the nave and



for pews and chancel furniture



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chancel are Philippine mahogany.

The inside walls are Geolite block, a soft aggregate used for acoustical and insulating properties.

The foundation is reinforced concrete. The arches are of laminated fir. They extend from the floor up, carrying the entire weight of the roof.

The windows are stained glass.

Floors in the nave are asphalt tile and carpet. The chancel is carpeted. Cork is used under the choir pews. The social room has rubber tile. The kitchen floor is vinyl tile. The halls and Sunday school rooms have asphalt flooring.

The nave and social room are illuminated with slim-line indirect lighting.

In the front pews are hearing aids. Amplifying systems are built in.

The cost of the building was as follows:

Architect	\$ 15,594.80
Building (material and labor)	209,156.33
Electric installations	19,544.86
Toilets, plumbing, etc.	10,220.00
Heating system	15,775.00
Stained glass	7,482.00
Church furniture	10,571.45
Sound and amplifying equipment	3,262.84
Landscaping	1,255.80
Grading	1,850.00
Sidewalks, curbs and approaches	3,449.93
Land	9,750.00
Tile (flooring)	2,804.61
Carpeting	2,759.89
Miscellaneous (permits, insurance, etc.)	4,518.27
Total	\$317,995.78

Steps Toward a New Building

(From page 14)

churches are built on the ground level with no basement, except for a heating plant. One enters the nave at ground level. Few of the new churches go more than two stories with the educational unit. Elevators have not proven too satisfactory in churches and folks resist climbing stairs.

Next, parking space is a necessity. There should be room for one automobile for each four persons in attendance. Most of the churches have enjoyed street parking. We still have it in many communities. But, one by one, our cities are banning "on street" parking. They usually do not molest a church which has been using the streets for years but when a new building is proposed the permit to build may be withheld until the city is assured that "off street parking" is provided.

Don't rebuild in an area crowded with several churches. The historic plan was to group churches around the village square. Our ancestors were wise. They built where people could easily attend. But this is an automobile age. What's a drive of a mile

or two? Department stores are deserting the downtown areas and moving out to the wider spaces, why not churches? You can buy five acres at the edge of the city for less than you can buy one lot in a downtown area. Take advantage of this situation.

IV.

Another warning: *Don't forget that this is the children's age.* A generation ago youth controlled the church. Every asset the church had was tuned to youth. That time has passed. This is the children's age. Build adequate resources for your children and your children to come. This is what is being done around the country. Keep in mind that little children need a lot of floor space. The beginners, kindergarten and primary children should have approximately twenty-five square feet per pupil. That is more space than adults need. Do not provide for youth and adult groups, and then fail to provide proper facilities for the children.

It is only fair that the children should receive proper space for the present religious revival is a children's revival. There is a very close relationship between the upsurge of religion and the birth rate. Every metropolitan section tells the same story. Young people move out to suburban areas to find proper housing for their children. Having found the proper location for a home they want good schools and good churches.

The mother takes the little children to Sunday school. She finds that the school is inadequately staffed. Soon we find that she is a teacher. The little building soon becomes too small. A new building is planned. The father comes into the picture. Soon the family with growing children is properly oriented in the local church.

I call this a religious revival even though some will protest no mass meetings asking for conversion are conducted. It is the religious instinct prompted by home training on the part of the new parents. Perhaps they have not been active in church for years but they are soon carrying the load.

That leads to another argument for children's space. There was a time when an impressive building or a beautiful nave and chancel were the greatest publicity values in a church. That is no longer true. Now it is pleasant and effective facilities for little children.

If a downtown church is facing competition of suburban churches, I believe it can more than meet it if it will reorganize as a family church, specializing in equipment and programs for little children. This will lure the young married people as nothing else will.

V.

Don't overlook the growing use of the second service. The number of churches instituting such services is growing by leaps and bounds. In planning your building recognize that a second Sunday morning service is the quickest and least expensive way to gain added seating capacity.

The second morning service is not alone influencing the entire program of the church and church school but is, today, a determining architectural factor. If you need seats for 500 people, a nave which will seat 300 people is sufficient for your needs if you have the second service. The savings can go into educational or social facilities.

The second service does put an additional burden upon the minister. If there is, also, an evening service the load becomes almost crushing. But, even with these limitations, it is the most effective solution of overcrowding as thousands of churches now testify.

The two Sunday services are identical in many ways. The minister usually uses the same sermon. Music is a problem. It is becoming increasingly customary for the choir to take part in the main service, which is usually the second one, while a quartet or soloist leads at the earlier service.

VI.

Finally, don't expect miracles. Keep in mind that the building program upon which you have entered is your responsibility. Do not spend time looking around to find someone of wealth who can remove this responsibility from the local congregation. You will probably see miracles before the program is finished. You will find instances of sacrificial giving you never anticipated. You will run across evidences of church loyalty which will astound you. These things usually happen when the local church shoulders its own load and goes ahead. But miracles do not happen when we spend all of our time looking for them. Pray for strength for the task ahead. As Maltbie Babcock would have said, then the building of your church will be no miracle, but you will be a miracle.

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The Church School Classroom

(From page 13)

Pin-Up and Bulletin Boards

For bulletin and pin-up boards no other material equals cork. Pre-framed boards in all sizes are available, but the best and least expensive boards can be put up by cementing cork in the size desired directly to the wall. This un-framed cork can be purchased from school supply firms in strips 4' wide and up to 10' long. It is easy to put up with linoleum cement and can be finished off with a small molding.

It is well to remember that the rooms of small children will need much larger pin-up installations than those for the upper grades. While bulletin boards are useful in each classroom, they can be located in the hallways used by young people and adults. In putting up such equipment care should be taken to give it good illumination, either natural or artificial. The proper height is the "eye-level" of those who will be looking at or using it.

A valuable piece of equipment for the church school is the portable bulletin or pin-up board. Being on a stand, or standards, it can be placed where it must be seen, and thus gets its message to more people more effectively. Designed by any one with a little gumption, they can be put together easily by any carpenter. Good cork applied to plywood makes the best working surface.

In passing, a word should be said about the pin-up monstrosities seen in some church schools. There is no substitute for cork. It holds tacks better, and the holes close up. The appearance is always good. If it becomes soiled, it can be cleaned by using lightly fine sandpaper. Don't let anyone sell you on any substitute for cork. There is none, when it comes to a durable surface for bulletin and pin-up installations.

Clocks

Important as they are, classroom clocks are generally overlooked. There is no need for this in new construction where the power outlets, included in the general plans, will cost very little. The clocks themselves can be purchased reasonably. They need be no larger than for clear seeing from the other end of the room, and they should be placed just high enough to be out of the reach of young people and most adults. Deluxe time systems with a central master clock installation, such as found in hospitals, schools and other institutions, are not necessary in church school buildings.

Toilet Facilities

While tangential to the main theme of this article, a word should be said here about toilets, especially for small children. They should be scaled to the child's size. What adult would like his toilet seat waist high, and his wash basin at eye level? Next, lavatory rooms for little people must not be miniature. They should be large enough for the child and the accompanying adult, with elbow room to spare. Again, the door (or doors) to such rooms should open out, and be heeled so as to give maximum privacy to the lavatory. In a recent new building, a lavatory room was placed between the room for toddlers and the nursery, to be used by both groups. It is so small that the adult accompanying a child can scarcely stoop over; and, to make its use even more difficult, both doors open inward. Below-the-first-grade toilet facilities ought to relate to group rooms. From the first grade up they ought to be accessible from hallways, and in multi-floor buildings they should be "stacked" in order to reduce cost, and also, to increase "findability."

Rigid Chairs

Because it relates most directly to pupil comfort and posture, the classroom chair is the most important of all the movable equipment. From the assorted types of chairs found in many churches, even churches with top educational rating, one would assume that few people were aware of this truth. The relation of the chair to pupil response would be a good subject for further exploration.

From one end of the school to the other high quality rigid chairs are to be preferred. They should have good structural characteristics; be rigid in all directions, be quiet and light, have no joints that can come apart, and have a life-expectancy of 25 years.

They should have good posture characteristics; no sharp edges or corners; have curved surfaces for body contact; have the right seat height, width, and depth; have from $\frac{3}{4}$ " to 1" seat-slope from front to back; have a back with the right amount of inclination and with its supporting member hitting the back below the shoulder blades. It must hold all these characteristics across its lifetime.

A good chair will be good-looking. If it is functional in design it will invite being sat upon. A good finish will enhance its appearance. The finish will be of durable material in attractive and true colors. All wood parts will be carefully finished and covered

with a material to bring out the warmth and beauty of the wood. (Opaque varnishes and paint often cover up inferior soft woods that will not take a good natural finish.)

The human body, with its curves, cannot long be at ease on chairs which have straight seats and backs, and the anatomy of soft, "curvey" little people is no exception to this rule. They, too, like and need comfort. In terms of their total response to the church school, a comfortable chair is very important. The chairman of a certain equipment committee, when answering objections to the cost of proposed line of chairs before the building committee, put it this way: "The chairs my children sit on when they are trying to learn about God and his ways ought to be just as comfortable as the chairs they sit on when they are learning arithmetic."

A good chair should come in assorted sizes, and if it does not, it's probably not good enough. While there is room for slight variations, the following table of seat-heights for classroom chairs is pretty well accepted today:

Age	Grade	Seat Height
2		8"
3		10"
4	Kindergarten	11"
5	Kindergarten	11"
6	First	12"
7	Second	13"
8	Third	14"
9	Fourth	16" (15" optional)
10	Fifth	16"
11	Sixth	16"
12	Seventh	17"
13	Eighth	17"
14	Ninth	17"
15	Tenth	
& up & up		18" (17" optional)

Where the departmental pattern of organization prevails, and chairs of assorted heights do not seem practical, chair heights should run as follows: Nursery, 10"; Kindergarten, 11"; Primary, 12"; Junior, 15"; Junior Hi, 17"; Senior Hi and up, 17" or 18". Where the various grades have separate rooms of their own, closely graded chairs are a very great advantage.

If for any reason a chair must vary from the proper height for a given age or grade, it is better from the standpoint of comfort and posture for the chair to be low rather than high. We have been slow to learn that 18" chairs are a little too high for the average woman, and to observe that a chair with good posture characteristics and only 17" high will be comfortable for the average man.

Rigid chairs have often lost out because they generally have poor stack-

*Chairs optional; sturdy benches very useful.

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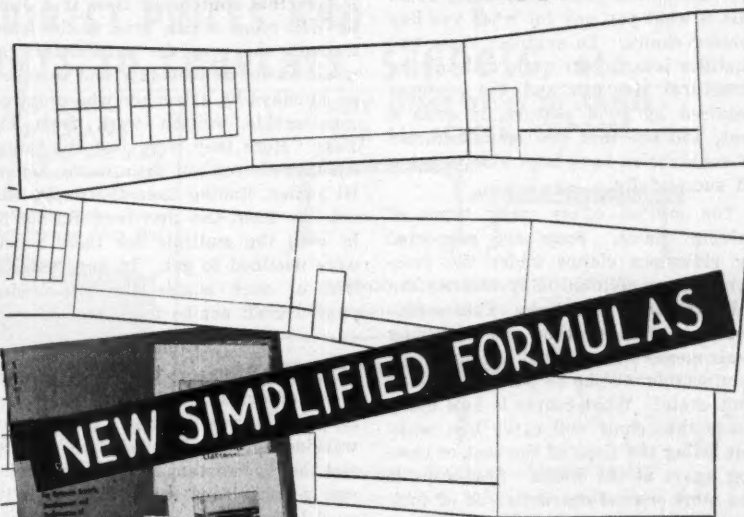
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ing characteristics. This problem is being confronted by several manufacturers who have produced chairs with a high degree of "stackability" while maintaining good structural and postural and posture characteristics. However, if "stackability" is gained by sacrificing other important qualities, the purchaser is probably paying too much for this secondary quality. Furthermore, a certain degree of haste and carelessness creeps into all stacking operations and the finish of stacked chairs is certain to suffer.

Folding Chairs

A chair that folds is a variation in basic design, and because it folds it has its own special uses. They should be neither bought nor sold as substitutes for rigid chairs. They are good for supplementary seating; where multiple use requires the putting away of all chairs; where only a chair that folds easily and stores compactly will do the job. Its chief characteristics are "foldability" and "storability", and this is what you pay for when you buy folding chairs. To engineer these two qualities into a chair while maintaining structural strength and the contours required by good posture, is quite a feat, and one that few manufacturers of such chairs have been able to bring off successfully.

The market offers many types of folding chairs. Some are supported by ridiculous claims under the pressures of competition. Buyers are often led away from essentials. That a 200-pound man can stand on a folding chair means little. What counts is how comfortable will he be when sitting on that chair! What counts is how many years that chair will carry him without losing the slope of the seat or coming apart at the welds. Seat-slope is the most critical characteristic of folding chairs. There should be from $\frac{3}{4}$ " to 1" slope from front to back and the chair should be so engineered that this slope will be held over its entire lifetime. Only a few chairs on the market today can meet this acid test.

Many others do not meet elementary posture tests. The seats are neither curved, wide, or deep enough. The backs of many hit the body at an angle and at the wrong place.

While folding chairs are generally found in the youth and adult departments of church schools, they are sometimes inflicted on the lower grades. Economy is generally the motive for this seating atrocity. Paying half as much for an inferior chair as for a good one is poor economy. What if a good rigid chair, graded to pupil needs, does cost ten dollars! If it lasts twenty years, and it will last many more, that

is only fifty cents per year or one cent per Sunday. Who could ask for more? When hiring ministers or musicians, or repairing the organ, pennies are not pinched like that. Yet, committees will unthinkingly sentence generations of little children to sit on be-slatted, noisy, little folding chairs which are nothing more than cute little torture racks. One church, with such seating for its children, had recently installed rayon-covered pew cushions of sponge rubber. Our Lord said, "Suffer (permit) the little ones to come," not, "Let the little ones suffer when they come."

Tablet Armchairs

This type of chair should be adopted only if there are good specific reasons for its adoption. They are for special situations rather than for general church school use. Here and there churches have leaned too heavily upon the public school and installed these chairs where they did not give satisfaction.

A certain church put them in a Junior Hi room which was to be used through the year for catechetical instruction on a week-day, and occupied on Sundays by a teacher who required considerable written work from his class. Here they were just the thing. Another church put them in the Senior Hi rooms, finding that the pupils did not like them and that they did not fit in with the multiple use these rooms were destined to get. In any installation of such chairs the left-handed pupil should not be forgotten.

Tables

A good classroom table stands solidly on its legs and stays that way under all kinds of use. It has a good top or working surface, finished with a material that is resistant to wear and stains and which cleans easily and keeps its good looks over a long period. A good table has plenty of knee clearance, and for the classroom all drawers and deep stringers are a first-class mistake because they interfere with leg movement. A good table will be the right height for the pupil and it will have no sharp corners or edges where the body comes in contact with it while in use or being handled.

The church school classroom has had all kinds of tables—round, square, octagonal, U-shaped, kidney-shaped, etc., but the rectangular type has more than held its own. Today it is favored over all others for reasons too obvious to need elaboration here.

Because classroom tables occupy considerable space, because rooms sometimes need to be used for other purposes, and for other reasons, the folding variety is much preferred today.

Well-designed folding legs fold inside the dimensions of the table top and stay there when the table is being handled. When the table is up, the legs should be rigid and completely jiggle-proof.

Because they are to be handled, folding tables should be as light in weight as is consistent with structural strength. Some folding tables now on the market are many pounds too heavy primarily because they were put-together rather than engineered. Weight does not mean a thing in a table unless it means strength, and today strength can be secured with light materials.

Adjustability is another characteristic which the classroom table must have. As children vary in numbers from grade to grade, as tables are needed to meet emergencies in other parts of the plant, as tables of varying height are needed for other reasons, adjustability has become a necessity, not a luxury. Alert and imaginative engineering can put this adjustability into a good classroom table without upping the price materially.

The adjusting of tables to a given height, even if done only occasionally, can be a difficult operation if it must be done leg-by-leg. It is at this point that the pedestal principle of construction pays off, since this type can be adjusted end-by-end. Pedestal construction pays another important dividend in giving a table with knee-clearance all the way around. Furthermore, when properly designed the adjustable pedestal can be integral and self-contained at all times, eliminating detachable leg extensions which are easily misplaced when not in use.

The proper height for classroom tables can be arrived at by applying the general rule that the table for a pupil should be roughly ten inches higher than the chair he is sitting on. This rule, of course, assumes that the child is sitting on a chair of proper height. Thus, a third grader sitting on a 13-inch chair will need a table 23 inches high.

Pianos

When pianos made their church school debut they were a very expensive piece of equipment, and they were welcomed even if they were only "junkers." Many churches still solicit cast-off pianos for their church school. Here equipment often reaches its lowest state. Big, old, ugly, moth-eaten, lame, crippled, scratched and dirty, they endure from one generation to the next. Teachers must struggle with them and little people listen to them. How pathetic!

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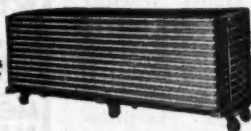
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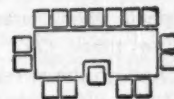


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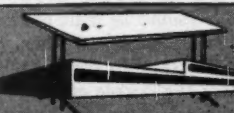
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gets wheeled into the new building! When it comes to pianos for the church school, there is no such thing as pride. Now and again some hurt but misguided soul tries to deliver one of these old junkers from its ugliness by "paint-it to match the room." Aesthetically, the result is a mild calamity. Dust them, cover their battle scars with scratch-remover, but never paint them!

Any church with children to teach can afford good pianos, and it should be heartily ashamed to pretend otherwise. Excellent school-type pianos are available for six to seven hundred dollars and by budgeting for a new one each year, the junkers can be replaced gradually. The new ones, systematically tuned and maintained, will last many years and "make a joyful noise unto the Lord."

Audio-Visual Equipment

There should be enough projection equipment to meet the needs of the church school. In some schools one filmstrip-slide projector will be enough. In others several will be needed. Here the minimum standard is becoming fan-cooled and a 500-watt lamp. There are four or five good makes on the market, and individual preference plays a considerable part in selection.

A motion picture projector will be needed around most church schools, and its use in the school should be booked in order to promote planning on the part of workers and avoid conflicts. The criteria which should be applied in the selection of a projector is too involved to warrant discussion here.

Only where projection is to be quite frequent should screens be permanently installed. Where it is infrequent a portable tripod screen, or a wall screen, will be adequate.

Record players are becoming standard equipment for church schools, especially in the lower grades. Whether there will be a player for each unit of the school will depend upon the frequency of use, the budget, and upon how easy it will be to get a player from one room to another. The three-speed portable table models from about \$35 up have been found to be satisfactory provided they are operated at all times by adults. Good ones are easily gotten out of kilter and care should be exercised in their use at all time.

As with pianos, this is not the place for cast-off equipment. If good equipment is to be kept in satisfactory condition it should be kept under lock and key. Such equipment when informally borrowed generally comes back crippled.

Unless the degree of blackout is considerable, daytime projection will not be satisfactory. No church is ready for a projector of any kind unless it

can afford some kind of blackout blinds or curtains. Many prefer traversing drapes or curtains because they interfere less with ventilation and improve acoustics.

Additional Items

The teachers of the church school need suitable chairs and desks or tables. In the lower grades, teachers should be provided with 14-inch chairs and not expected to sit on those provided for the children.

While a set of maps are hardly required for each classroom, they should be available from a central source. Globes will be needed throughout the school, and should be used with imagination in both worship and instruction.

Even when assembly and classrooms have permanent chalk board installations, there will be needed around the average church school several portable chalk boards for use in parlors, dining halls, board rooms, and chapels. Their mobility is improved when they are placed on little casters.

The care, repair, and replacement of all church school equipment should be the special responsibility of a committee of the board of religious education or of a committee whose chairman is a board member. This committee should develop policies covering such things as what is to be locked up, what can be lent to members of the church, and to other churches. It should estimate repair and replacement costs for the budget committee and insist upon the inclusion of a reasonable amount in the annual current expense budget, expendable at its discretion. Lastly, it should keep a room-by-room inventory of all church school equipment, this to be a part of the total inventory of the church plant which sound business practices require.

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HOW DOES IT AFFECT THE CHURCH SERVICE?

Appraising the Drive-In Service

by Monk Bryan*

THE Methodist Church of Maryville, Missouri is conducting services of worship at the local drive-in for the second summer season, and finds that through this program the church renders a definite service and also gains an out-reach.

It all began as the minister, like every other minister, would speak a word here and there to his members who had missed some of the recent services of worship. Often the reply—and who has not heard it—was, "Well, you know these Sundays in the summer time are wonderful for us to put all the family in the car and go spend the day with the grandparents." Or it might have been a trip to some state lake or park. And then there are a few who found a liking for Sunday golf. One fellow, in fun, said, "Now, if our church had an early service like our Roman Catholic friends, we could make that okay."

Now it is one thing to compromise so as to make the church secondary to everything else. But on the other hand, there is nothing in the Sermon on the Mount—or any other place in Scriptures—decreed that the only time and place for corporate worship is at eleven o'clock on Sunday morning in the sanctuary. So, somewhat to "call the bluffs" of these, the minister and official board at Maryville decided in the summer of 1952 to conduct services of worship at seven-thirty each Sunday morning at the drive-in, in addition to the services at the sanctuary at ten forty-five.

The season here last year was late, both cool and damp. We postponed the starting for several weeks, and finally launched the venture well into the summer. Even then, that first day came with overhanging clouds which brought rain in the hour before the service was to begin and some drizzle as it did begin. But in spite of that there were sixty-eight cars, and the ushers figured there was an average of at least three people to the car. That made 204 people; there were some less at the sanc-

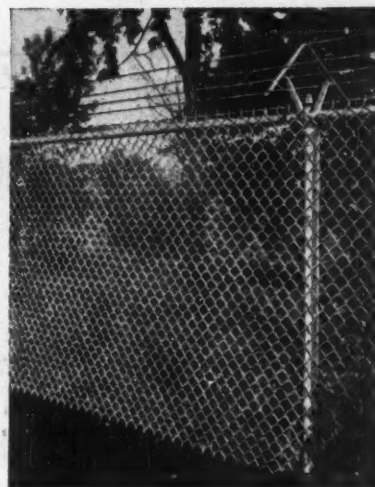
tuary service, but not too many.

One of the first things to be noticed was the number of elderly or infirm people who were there, and that is where the matter of a definite service was manifest. We have continued to find that there are many whose physical condition due to age or sickness, is such that they cannot come to the sanctuary, or sit for the hour in the pews and amongst the closely packed people. But they can come under the easier situation of sitting in the family car—and they do come, in gratifying numbers. One lady, who through much of her life had been a faithful church worker but who had been through the ordeal of repeated operations, drove by the minister at the close of one of those first services at the drive-in, and said, "This is the first time I have been able to be in a service of worship in fourteen months." Another man said early in June of this year, "I have had a heart condition for several years, and when hot weather comes I have to stay away from all crowds. I have been staying away from church in the summer; but I find that I can go to the drive-in services all right."

Has it hurt the sanctuary services? Yes, some. But the hurt there has been more than offset by the total gain. During the summer of 1951, when there was only the sanctuary service, the congregations in the summer months would number between 350 and 450. For the time in the summer of 1952 that we had the drive-in services, the congregations there would number from 225 to 340 people, and the sanctuary services were always a bit larger in number. The same seems to be the case so far in the summer of 1953. So the total of the combined services is at least a third more than the former sanctuary services alone.

We try to make it a definite service of worship—we diminish as much as possible all elements of novelty and emphasize all elements that make it the service of the church.

What are the effects on Sunday
(Turn to page 59)



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*Minister, First Methodist Church, Maryville, Missouri.

WATCH THESE THINGS WHEN

Planning the Church Kitchen

by John R. Scotford*

IN the planning of new churches it is never necessary to press for the inclusion of a kitchen. That is one feature of Protestant church life which will take care of itself. If there is to be a new church it is safe to assume that there will also be a kitchen.

In old churches kitchens often presented perplexing problems. Most of them were not planned; they just happened. Somebody donated a stove, some group installed a sink. Cupboards, working counters, a steam table, a refrigerator, even a dishwasher may have been added over the years. Each new acquisition was installed in whatever spot was available without disturbing what had arrived before it. To straighten out an old kitchen so that it makes sense is an excellent job for an expert puzzle-worker. Sometimes it simply cannot be done, and the simplest solution is to move to another room and start all over again.

In planning a new kitchen or re-planning an old one the first question to face is, What type of meals do we expect to serve?

The dinner-for-profit has about disappeared. The real financial gain from these affairs was never as great as it

seemed to be. Today the profit has gone, and so have the dinners.

But there are still big affairs: the annual dinner, the mother-daughter banquet, inter-church gatherings which each congregation is expected to entertain in turn. The question to ask is: Should we provide for the occasion which occurs once a year, twice a year, or once in two or three years? This leads to another question: What are the other dining facilities in the community? Is the high school cafeteria available for occasional church use? Is there a club house or community center with a banquet hall? What do the other churches have? If the Methodists have a dining room which will seat 300 people it is much better to make a deal and rent it once in awhile rather than to build another one. Instead of assuming that our church must have a large dining room the alternatives should be canvassed carefully. Only under most unusual circumstances should a congregation build a large dining room.

The present trend is toward dinners-with-a-purpose rather than dinners-for-profit. Church groups eat together so that they may do other things together—listen to a program, participate in instruction groups, make plans,

come to know one another better. Dinners are more numerous but much smaller. Two groups of 50 people eating together will get better acquainted and achieve more than one group of 100. Even with a membership of 500 or even 700 a dining room seating from 150 to 200 will take care of the normal needs of a congregation. In planning new buildings this needs to be stressed early and often. Many people have exaggerated notions at this point.

The emphasis should not be on the numbers to be fed but upon the ease with which they can be served. Most church meals are prepared by volunteers. If the task proves to be physically exhausting, which has often been the case in the past, the women will not be eager to repeat. If dinners can be had without too much exertion, more dinners will be served, and the life of the church enriched by them.

We once encountered a rural church which assumed that it was necessary to dig a basement in order to get a kitchen. This is a passing notion. With every year more church dinners are served above ground, which means less climbing up and down and more light and air.

Often we find churches with a dining room in the basement and an assembly hall above it, and both of approximately the same size. This is bad planning. No church needs two rooms of the same dimensions. It is sound economy to combine the hall and the dining room and to divide the rest of the space into smaller units. In old churches the location of the kitchen is the chief obstacle to doing this.

Double Purpose Rooms

Practically always a church dining room serves other purposes as well. The success with which this is done depends upon how well storage facilities have been provided. We know of rooms which are cluttered with church school paraphernalia, usually piled in a heap in the corner, while dinners are served, and whose usable space is reduced during the church school session by the chairs and tables which do not fold and which have no place to go. Whether a church is new or old the number of tables and chairs which the

*Church Building Consultant, Mount Vernon, New York.



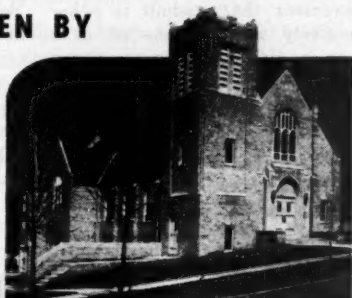
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dining room can accommodate should be calculated and a place provided to put them when not in use. The nearer the storage closet is to the place where what is stored is used, the easier will it be to get things put away. Careful planning is the secret of a neatly kept dining room.

Coming to the kitchen, it is obvious that the dishes, utensils, stove, and refrigerator should all be geared to the capacity of the dining room. Here the experience of the public school cafeteria may be helpful. Unlike restaurants, schools and churches serve their meals almost simultaneously. Where the church differs from commercial establishments and schools is that it usually has an abundance of help. Churches sometimes get "swamped," but not nearly as often as do restaurants and hotels.

Organization Is Key to Efficiency

The chief virtue of a kitchen is not its size, but its organization. Many church kitchens seem to have been laid out with an eye to keeping the women slim by giving them lots of running around to do. On the other hand, it is remarkable what dining cars and boats

do in preparing food in tight quarters.

For church kitchens there are four principles of organization.

The waitresses and the cooks should be kept entirely separate, with an ample serving counter in between.

The food should move from the refrigerator and the stove along working counters in a consistent way with the minimum of carrying from one place to another. The ideal arrangement is to just pass it along.

The dirty dishes should move in a direct line from the receiving counter, which may or may not be the same as the serving counter, to the sink. The route followed by the food should never cross that followed by the dirty dishes.

The washed dishes should be stored in cupboards above and below the working counters rather than in closets.

This is really a circular layout. The used dishes go to the sink to be washed and are put away as close as possible to the spot where they will be needed for food. The food starts at the stove, is placed on the dishes along the working counter and then passed out over the serving counter. The efficiency of the kitchen depends very largely upon the abundance of space along the work-

ing counters. For this reason an oblong room is probably preferable to a square one. Open floor space is likely to be waste space. Tables on the center of the room may be an obstruction. The aim should be to achieve the easiest possible circulation of the food and dishes.

Marking on the cupboards exactly what is to go in them helps to get things back into place. We encountered one church which had done this with pictures rather than with lettering, so that not even the illiterate could go astray.

A kitchen should have good ventilation, which is another argument for having them above ground. The light should be strong and directed down at the working areas rather than up at the ceiling. We know of two instances in which the ceiling of a kitchen has been painted a bright red. The effect is to lower it optically, and to make the women look rosy—and happy.

Kitchens are likely to be noisy. Programs in the dining room and sociable dishwashing in the kitchen usually develop competitive features. The dishwashing should be postponed, but it also helps to give the ceiling and walls



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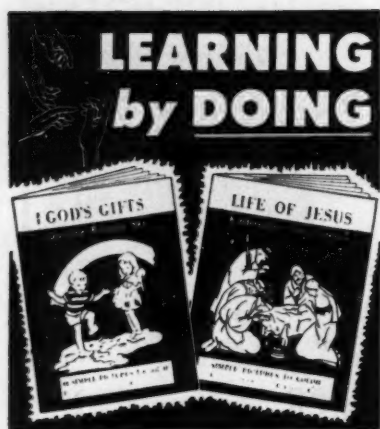
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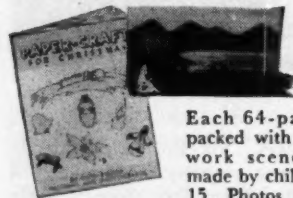
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of a kitchen acoustical treatment.

A church kitchen should be an inspiring place. It should be so light, airy, glistening, and convenient that every woman will instinctively want to go to work and put on a dinner. When this happens, the result is a well-fed and contented congregation predisposed toward all manner of good works. Good food tends to develop good Christians.

They Say—What Say They? Let Them Say

THEY COULDN'T HEAR THE PREACHER

Editor, *Church Management*:

I read with interest your article "They Couldn't Hear the Preacher." It was well written and interesting, and "Oh, so true." But I wonder if the average layman realizes or cares about the difficulty such young preachers labor under—school, family, and church work? I am not speaking from experience, for we have only one child, we are not in school, and we do give her a great deal of our time. Probably we spoil rather than neglect her. Our church has a nursery and junior church.

But let me ask you, What did you or your church do to help your young pastor? I can imagine you and others offered to take care of the children "anytime" they wanted you to! Oh, how definite that is—anytime—that is anytime, but now! Did you ever offer to help "now" (other than the one time the little girl was left with you?) so that the pastor and his wife could make needed calls? Or "heaven's forbid," so that he and his wife could get away by themselves for a whole afternoon? Did you ever offer to start a nursery in your church, with different ones in charge each week? Did you ever offer to help with a junior church so that the children would have a service geared to their level—leaving the worship service free for the adults?

I agree with you, "They couldn't hear the Preacher," but whose fault was it?

Sincerely yours for better sermons,

D. A. Heinz,
Falconer, New York

Editor, *Church Management*:

My brothers in the ministry will bless me in reverse for writing these words. For this reason I'm sending this little "Blue Monday" paragraph to the women's page where the men won't be reading (or will they?). I hesitate to voice these opinions at alliance meetings and conferences for fear of being cold-shouldered and ousted. I'm also asking the editor of this page to omit my name using rather a confused name

made up of the initials of wife's and my name. I feel that other men of the cloth are guilty of my guilt but will not admit it either. So in using another name all of us are included in this vicious group.

Now my point is this. I agree with the girl who recently lamented her hubby's neglect at home while he was trying to teach others how to get the sermon across. It may be "much ado about nothing" to romp with the parsonage children on the floor and on the lawn, playing ball or horse. I believe this memory of the children is better than to remember their saying to mother, "When is Daddy coming home so we can say good-bye again?" I know some places where I'd like to post the wall motto: PREACHER, YOU HAVE A FAMILY.

Another shot: Does the preacher love a sunshine bright wash? And does he know that those rich foamy suds also help to keep his hands and nails clean and presentable? This preacher has found that doing the Sunday morning breakfast dishes is a good preparation for the Sunday morning communion service. Being the shepherd over a small flock this parson mimeographs the bulletin on Saturday afternoon, opens and ventilates the Sunday school rooms and sanctuary for the morning activities. He appreciates the opportunity to prove the truth of the soap advertisers that those rich white ocean suds are kind to his hands. There is no disgrace in such hand grooming.

Will there be a hero or a villain in your kitchen? And will "the preacher's kids" know that they have a daddy? I hope so.

To preserve my standing in the conference I must remain

Elsie and Ellen.

THE NEEDS OF A MAN

A man does not need riches. Unless they be immediately diverted to the service of others, riches soften a man until he is like jelly, both physically and mentally.

A man does not need security. God has promised that man will be given what he needs for his most important end, and it is presumptuous of man to forget that end by a morose preoccupation with merely local problems of security.

A man does not need comfort. A baby needs comforting because it is not yet in touch with reality. But a man functions better as a man if his body is disciplined, hardened and steeled. He needs spiritual truth and knowledge of his purpose and, if he has those he does not even feel the need for comfort.

From *The Making of a Moron* by Niall Brennan; Sheed and Ward.

Editorials

(From page 7)

the modern translators have to say. We will take the entire sixteenth verse.

King James Version: "Be of the same mind one toward another. Mind not high things but condescend to men of low estate."

Translation by Ronald Knox: "Live in harmony of mind, falling in with the opinions of common folk, instead of following conceited thoughts; never give yourself airs of wisdom."

The Moffatt Translation: "Keep in harmony with one another; instead of being ambitious, associate with humble folk; never be self conceited."

New Testament: "Live in harmony with one another. Do not be too ambitious, but accept humble tasks."

And what does the Revised Standard Version say: "Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited."

So the modern translators agree with me. St. Paul did not assume superiority over the lowliest of his fellow men. He knew better than to try to win them by condescending to them. Missionaries and social workers have learned this lesson. It is brotherhood, not condescension which wins the day.

I do not start this as a political editorial. But I think it not out of order to suggest that much of the ineffectiveness of the American foreign policy of helpfulness has not been effective because we hand out largess with the attitude of superiority. Perhaps we learned the lesson of the King James version too well.

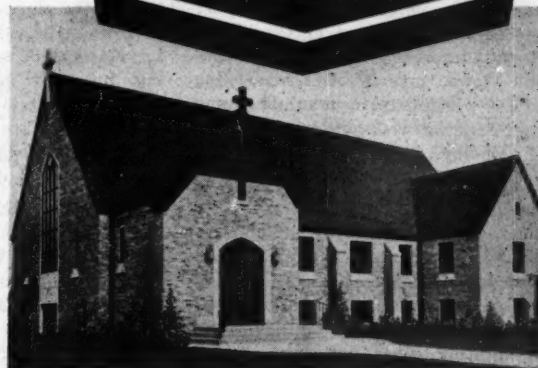
This, of course, is not a modern concept but is well grounded in the traditions of Judaism and Christianity. Did not Isaiah tell of the time when the haughty should be humbled, and again, that the haughty people of the earth should languish?

Mary, the mother of Jesus, in her glorious song cried out against the spirit of condescension: "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree."

While it may seem an impossible situation in our mad world of today the simple passage from The Sermon on the Mount may still make sense: "Blessed are the meek for they shall inherit the earth."

There Is a Difference

The difference between perseverance and obstinacy is that one often comes from a strong will, and the other from a strong won't.



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CHURCH CRAFTSMAN KNOWS HOW TO

Get the Most From Remodeling Materials

by J. W. Kelly*

WHAT makes a newly remodeled church interior look and feel like a new building—like more than just a paint-up, clean-up job? One designer-applicator of church interiors, Clarence A. Kintzle, of Dubuque, Iowa, says it's the remodeling "extras" which transform an old church into a building with new beauty, unity and economy.

Kintzle's "extras," gathered from 18 years experience as a designer and builder are his skillful, imaginative handling of materials combined with a knowledge of church architecture and religious decoration. In addition Kintzle is always prepared to advise on new lighting, floor covering, supplementary painting and church furniture.

Chief material used by Kintzle is a predecorated fiber board which doubles as insulation and interior finish. The product name is Nu-Wood, a clean, new, processed wood in three basic shapes: tile, plank and board.

*Wood Conversion Company, St. Paul 1, Minnesota.

This interior finish is ideal for church remodeling. It can be installed over framing, furring or continuous surfaces to take the place of lath and plaster, or over wall and ceiling surfaces of plaster, masonry or wood. It needs no painting, but may be painted for special decorative effects. The soft shades, interesting surface texture and "pencil-thin" beveled edges give Nu-Wood interiors unusual decorative effects.

Evidence of Kintzle's success is the more than 400 churches with "Nu-Wood Interiors by Kintzle" in Iowa, Illinois, Wisconsin, North Dakota, South Dakota, Nebraska and Minnesota. Today seventy-five per cent of Kintzle's church remodeling jobs begin with inquiries from persons who know him only by reputation.

The all-around utilitarian value of Nu-Wood is Kintzle's starting point when talking about the host of problems raised in church remodeling. It eliminates the expensive, messy job of removing old plaster, replastering and then decorating. As insulation it re-

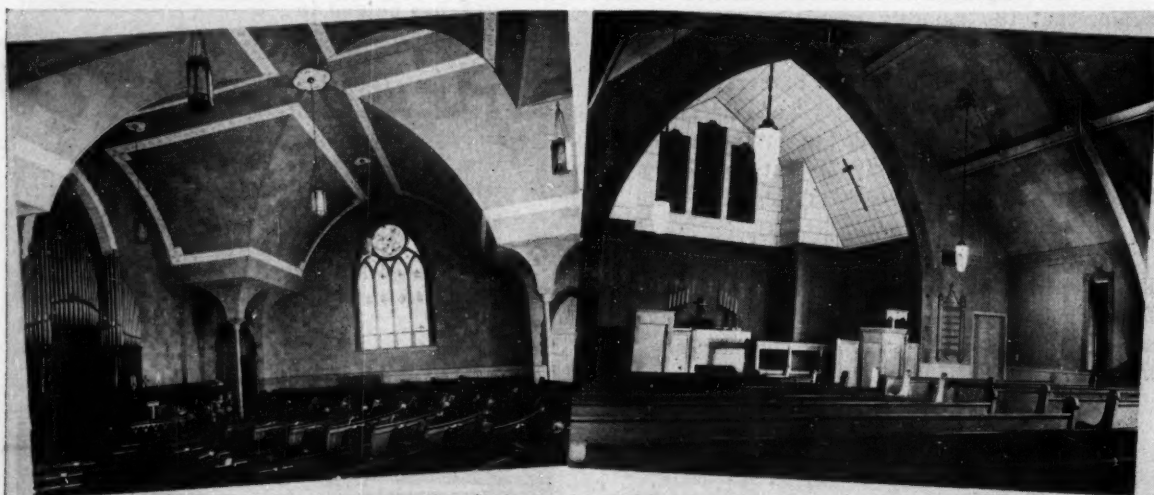
duces fuel bills and provides faster heating when the church is used only several times a week. It improves acoustical conditions and, of course, creates a fresh, new interior.

In planning a church job Kintzle's first objective is to design the interior to match the exterior. Early church builders were inclined to employ one architectural style outside and another inside. Kintzle feels that the contractor who fails to recognize and correct this problem, when it exists, defeats the purpose of remodeling. With originality church interiors can be altered without ripping out walls and ceilings.

Kintzle applies Nu-Wood as trim to change the shapes of chancel arches, to match windows or to change window lines. In Gothic churches he often uses Nu-Wood to simulate stone around the windows. High walls are made to appear lower by running different sized or stencilled tile just above the lower part of the wall.

Another Kintzle rule is to give special treatment to the chancel or sanctuary. This is the center of attraction, he says, and should draw the eye to the altar or pulpit. Its color tones should be lighter, its decoration richer. For decoration Kintzle often stencils designs on Nu-Wood tile. He draws on his long experience and a small library of religious art books to find symbols and designs appropriate to the individual church's name, faith or architecture. The library goes with him on the job and has been used to win more than one argument with the clergy. Kintzle cuts the stencils himself and lays them on the tile with metallic paints before application.

Background panels for altars sten-



IMAGINATION AND ARTISTRY

The clever use of Nu-Wood variety tiles, combined with designs and stencil imprints, give distinction to these churches.

IT PAYS TO EXPERIMENT

Unique Adventures in Audio-Visual Aids

by Burnette W. Dowler*

WHEN one approaches the field of audio-visual aids, one is almost instantly struck by the infinite variety of aids, programs, variations, and effects that can be gained from using the simple everyday things that lie close at hand, the things so often overlooked or taken for granted. These can, with a minimum of time and trouble, be turned into the most effective worship centers and training aids imaginable. We should like to introduce three "unique adventures in audio-visual aids" selected at random from the great number of like adventures that might be experienced by any minister who seeks to use all of the materials and capabilities that have been placed before him. The three are: 1) The development and use of training films within the church; 2) The use of stained glass windows as worship centers, and 3) The use of a particular series of "flat" pictures as unique worship centers for mid-week services.

Training Films

The armed forces have long since learned the tremendous value of training films. We in the church also have at hand a great store of prepared film strips and motion pictures on various subjects such as Youth Budget, Every-Member Canvass, and the like, but did you ever stop to think of the effect of making films within your own church family to be used as means of training that same membership? Most ministers today, or at least one member of most congregations, will be a camera bug, taking and producing his own pictures. The modern trend is to reproduce these in small slides for the photographer's own enjoyment. Why not use this method, then, for training various segments of your church family?

Church School

Take films of the various operations in the preparation and presentation of a church school lesson using as your subject one of your best teachers. Then, use her technique, as shown in these pictures, to train other new teachers and helpers. A sound tape recording with these pictures can provide the

necessary instructions.

Scenes from the community, depicting different phases of the lesson emphasis, to illustrate and point up such things as the need for social consciousness, brotherhood, righteous living, etc., can be used in conjunction with adult and young peoples' classes. Scenes from the various meetings and organizations of the church are very helpful when introducing catechumens to the organizational set-up of the church.

Official Boards

Pictures of various parts of the church activities covering the duties of the Elders, Deacons or Trustees can be an integral part of the training program for new leadership. With caution, and some arrangement, simulated steps in the sacraments can even be arranged so that members of the boards, in their regular meetings, can become more aware of the real depth of meaning and tradition in the administering of the Sacraments. In this connection, we do not suggest that these films be taken during the formal worship service in which the Sacrament of Baptism or Holy Communion is celebrated. Rather, the pictures can be taken at a special service, undertaken with all solemnity and devotion, arranged for just this purpose.

These are but a very few of the new adventures that can be opened up in this particular use of audio-visuals.

Stained Glass Windows as Worship Centers

One of the most interesting and unusual worship centers, is the use of

stained glass windows. A hooded spotlight placed outside the window, illuminating it in all of its varied color and beauty, with the rest of the church in darkness, can be a very effective means of teaching or worship.

Select a window such as the one depicting "The Good Shepherd," or "Christ at the Well," or one showing a scene from the great Christmas or Easter season. One containing the "Cross and Crown" or any of the other great incidents in the life of Christ and the great symbols of the Church that are used in stained glass construction can be effectively used. A devotional service built of hymns, special music, scripture, and pointed meditation, can be highlighted with great effect in this manner.

A series of such projects, especially for youth groups and children's groups, can be made a most interesting series great wealth of symbolism within the Church.

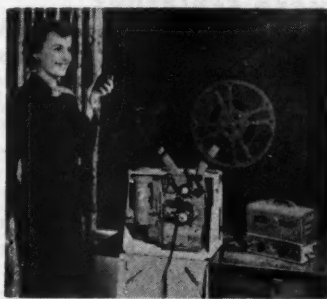
In this usage, we must caution that the window used be in a position where the congregation can see it without being made uncomfortable. It must be in a position where outside lights and shadows will not be distractions, and, above all, it must be clean.

"Flat" Pictures for Worship Centers

One of the most fascinating series of Bible character studies produced in recent years is the series called: *In Our Image*, by Guy Rowe, published by the Oxford University Press. This series, of lessons on the life of Christ or the depicting the faces of some of the most familiar characters of the Old Testament, lends itself admirably to worship services and mid-week services as unique worship centers.

We have found, when preparing services, and especially mid-week services, that we get so lost in the intricacies and repetition of the order of service, or the logic of our meditation, that we oftentimes forget that for the service to be truly worshipful, we too must be a worshiper as well as the one leading the worship. These pictures, I think, lend themselves well to bridging the gap between leading and taking part. When they are made the basis of an evening's meditation, they become not

(Turn to page 89)



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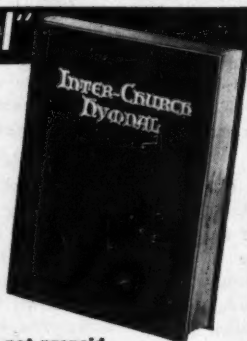
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cilled with a simple design or ornamented with a hand-carved Biblical texture is another "extra" which makes an old church look and feel like new.

To church representatives faced with the task of remodeling an older church Kintzle advises to begin by consulting a contractor or a lumber dealer. "Get expert help on your plans, materials and decorations," he says, and the result will be lower heating and maintenance costs, a more pleasant place of worship and an interior of lasting beauty.

The Church and the Corrective Institutions

For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

WE KEEP A MAN FROM PRISON

by George Stoll

JOE DOREMI had three children and he was having some doctor bills he had not counted on. Joe liked to live nicely like the neighbors. And the fact is, Joe had bought so much on installments (they call it "Budget Plan" now, since there's less buying resistance in those words) that it took all Joe made for living expenses and meeting these payments. What was he to do?

Joe had formerly driven a taxicab and he had taken a lot of people to the race track. An idea! Why not get a real good tip and borrow a little money, go out on his day off, and make enough on a few races to pay his expenses. Joe didn't think of the chance that he might lose. Maybe losers don't ride home in taxicabs.

So Joe went. He borrowed money from friends and when he came back he was really broke.

Now Joe never intended to be a criminal, but he was in a tough spot. And medical bills were due. If Joe could just change some tickets from cash to charge, he could keep some of the money he collected for a while and pay it back later. When the company caught up with him, Joe had taken over \$200. And that's a felony.

What would you do with Joe?

This is a true story. Society has an

answer. We'll build a great big house out in the country and call it a penitentiary, a place for a man to be penitent. All who go there are supposed to be penitent, but just ask any prison chaplain whether they are or not. Yes, society solves the problem, but what of the wife and children? They will be disgraced and without husband or father for a number of years. Mother may get a job and support the children as best she can, but more likely she will go on relief. Too bad, society says, but we can't answer all the problems, Joe should have thought about all that before he committed a felony.

What would you do with Joe Doremi?

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matthew 25:45

But is there a way to help Joe? In this case, the bonding company paid off, Joe agreed to make restitution and was given a job involving no handling of cash. His employer loaned him some money and Joe worked his problem out. He was not prosecuted.

Now here was a man who didn't go to prison. Lots of men can be saved from the penitentiary by such means. More should be.

One county in Kentucky had only one man in the penitentiary and he was the warden. When asked how this happened, the warden explained that the few crimes they had within the county were probated. Somebody "stood good" for each man who broke the law.

Not all cases are like Joe's. A lot of them can't be probated, but some can be. Let's not try to oversimplify, but do let us study what can be done about the different cases.

There are those who seem vicious and are in need of a psychiatrist. There are those who are psychotic, for not all mentally twisted minds go to the mental hospitals. A large number of criminals are just dumb and should be provided for in some great institution where they can be comfortable and as nearly happy as possible. They should be made self-supporting, but not probated since they are not safe risks. A good authority states that two per cent of the population are feeble-minded and this two per cent account for 40 per cent of the criminals.

It isn't a simple picture. But what can be done to prevent more cases like that of Joe Doremi?

Consider the Committee on Institutions of the Louisville Council of Churches. There are fourteen committees, each studying some specific institution.

The Jail, the Prison, the Workhouse, the Police Court, the Criminal Court—that's the Penal Division; the Mental Hospital, the General Hospital, the Home for the Aged—that's the Health

Division; the Children's Center, Crime Prevention Committee, Juvenile Court, Boy's Club, Kentucky's Children's Home—that's the Child Care Division.

Each committee is made up of about twenty-five hand-picked men from each of five or six churches in one neighborhood. They meet somewhat after the fashion of the Conversation Club. One man writes a paper for the evening's discussion or the group invites a speaker who is an expert in the field. After the presentation, each man is given three minutes to express his views on the subject. In the committees, finding out about the needs of the institution is of prime importance.

There are three rules:

1. We will make no unfavorable public criticism of the management of the institution we seek to serve.

This rule has really opened doors for the Louisville Committee for when the institutions found out that the group really meant to help, not criticize, they began to call for help from the committee. At one institution there was a food problem. The committee in charge was successful in getting a restaurant manager to study the food preparation methods of the institution; while a retired farmer studied the production methods on the institution farm. The restaurant manager gave suggestions for making the food more appetizing and the farmer helped increase food production from thirty-seven per cent to sixty-seven per cent. Other problems of the committee have included those in the educational, journalistic, and religious field. A university professor, an Associated Press man, and trained chaplains from the nearby seminaries were called in to help with these.

2. No reform wave, but a long pull.

3. Lay leadership with secretarial assistance.

The Louisville group also asks each of the men on the committee to pray ten times a day, "Thy Kingdom come—and let me help."

"Love thy neighbor as thyself." Maybe there would be some crime preventive in loving a potential Joe Doremi as thyself; for self-love is calculating and not impulsive. If we are to translate *agapae* into life as well as into English, we must be realistic and almost unemotional.

To love Joe Doremi as thyself would be to want him to save money for his children, to teach his children to save and to build an inheritance, to teach him to do his share of the world's work, and to own his share of the world's tools. If Joe Doremi were your son you would want to teach him to save money and invest it.

(Turn to page 59)

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Priming the Preacher's Pump

by David A. MacLennan*

THOSE of us who serve in non-liturgical churches sometimes refer to ourselves as "free churchmen." Rubrics, directives, and other requirements of ecclesiastical leaders are not mandatory for us. As "free churchmen" we are free to observe the great days of the Christian year and free to ignore them. Happily, for a balanced diet of preaching and other acts of corporate worship, more of us exercise our freedom to use the traditional "high days." In October and November occur two such occasions, All Saints' and All Souls'. Protestants, at least their small fry, have long observed the eve of All Saints'—All Hallows' Eve—but usually not as an opportunity for religious observance. We call it Hallowe'en. Then, "ghouls and ghosties and things that go bump in the night" are imagined to be playfully abroad. Is this a survival of a once vivid, perhaps naive, belief in the proximity of the departed? In any case, the first Sunday of November this year is All Saints' Day, and an appropriate time for the preacher to witness to a central certitude of the faith: the Communion of Saints. Let no thunder from the left and from the pagan leftists intimidate us! To emphasize the reality of the Unseen, the persistence of personality "in Christ" after death, and the continued growth and fellowship of the Christian community in the Church Triumphant, is not to divert the living from essential social tasks here and now. Are many American Protestant pulpits guilty of exalting "in the sky bye and bye"?

TEXTS AND THEMES

Of course you have thought of the rich scripture of Hebrews 12:1, 2. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." Talk about expository preaching!—the text breaks itself up and opens as you brood on it. A man could do worse than to take three simple

divisions or "heads" (I still think the three-decker may be psychologically sound as well as homiletically useful).

1. *Our allies:* the "cloud of witnesses," the good and faithful of every age and race, those who trusted in God and as the *Te Deum* sings, were "not confounded." What of our own dear ones beyond the veil of time and sense? Does it not inspire and challenge to think of that noble soul with whom in other days we walked and worked as now in the gallery of heaven—watching us hopefully, "pulling for us"? What of the so-called "former members" of the Church? For most congregations the largest number of members are in the Church Triumphant.

2. *Our action:* (a) to "lay aside every weight, and sin which clings so closely." When Paul asked members of one of the first congregations what detained them since earlier they had been running well, the honest answer would have been "the weight" of second-rate concerns, the "impedimenta" of secular interests and the drag of that pride, self-centeredness and wilful disobedience to the law of Christ the Bible bluntly calls sin. And how do we discard the impeding load? John Steinbeck's latest novel *East of Eden* has a striking passage on a permissible translation of the Hebrew word "timshel" in Genesis 4:1-16—"thou mayest rule over sin." "Thou mayest! 'Thou mayest!' What glory!" exclaims one of the healthiest characters in the book. "It is true that we are weak and sick and quarrelsome, but if that is all we ever were, we would, milleniums ago, have disappeared from the face of the earth." The Christian will deepen the truth which in Steinbeck's view is mainly humanistic, despite its stirring hopefulness.

(b) Stripping the excess baggage from us is not enough: "let us run with perseverance the race that is set before us." Sinners persevere alarmingly; saints in the making frequently give up at the first obstacle in the course. Saints, said Robert Louis Stevenson, are just those who keep on trying. Our Lord seemed to fear hasty discipleship since it was so often followed by hasty running away.

3. *Our aim and our attitude.* "Let us run . . . looking to Jesus." Why?



DAVID A. MACLENNAN

Because he is who he is, "pioneer and perfecter of our faith," God-in-a-human-life seated at the right hand of the throne of God—at the center of power. Why? Because he went this way before we did; he was "tempted in all points like as we are, and yet without sin." He endured the worst and triumphed. He can help us to finish well, in spite of our frailty and falling. Dr. Fosdick once paid impressive tribute to a sermon he heard the late Dr. G. A. Johnston Ross delivered in Union Seminary chapel. It set him up for a long time, said Dr. Fosdick; it's theme was just that of this word in Hebrews: "Keep Jesus steadily in sight." When we do, we are not distracted; we have the standards of judgment; we have reality, power, assurance of ultimate victory. Look at verse 3 of this chapter in the RSV. A topic for such a sermon? "Playing to the Gallery" would be flippant; "Daylight Spiritualism" is a possibility, for certainly success in this race depends on maintaining contact with "spirits" and supremely with the Holy Spirit, the living Lord.

* * *

Another sermon for All Saints' Day might be announced frankly as a message on *The Communion of Saints*. A textual basis might be found in one of Paul's salutations: "To the saints that are at . . . (see Ephesians 1:1; Romans 1:7; I Corinthians 1-2; Philipians 1:1). A simple method of planning the sermon would be to answer a few relevant questions. Who were the saints? Not the perfect; Ephesians 5:18 contains an admonition asking the saints to go more lightly on the wine. Study of the terms used will prove illuminating. Paul's gracious greeting in Romans is suggestive: "To all God's be-

*Professor of Preaching and Pastoral Care, Yale Divinity School, New Haven, Connecticut.

loved in Rome, who are called to be saints." The New Testament saints were the committed; those who had responded to God's call in Christ, and were on the way. A second question could be "What is meant by the Communion of Saints?" Here you may do profitable teaching as to the meaning of the reformed faith concerning the doctrine. Originally the phrase may have meant communion, fellowship, with the perfect and the just in heaven. For Augustine it was that: the communion of the good and pious. They love God and one another. Do we not believe that the fellowship of the Church is without frontiers, transcending barriers of time and space? Even brief exposition of this neglected doctrine will prove informative to your hearers; it will also provide comfort for those whose hearts carry a little white cross of bereavement. A noble servant of Christ who had been deprived of the visible presence of his lovely wife whispered to me after a communion service: "when I pray she is so near." Another question never far from tender spirits who mourn the loss of one precious to them could be answered helpfully in such a sermon: Can we pray for the "dead"? Is this part of "communion" with them? Early Christians certainly remembered "those who have gone before," and many daringly believed that the departed ones helped them in God's presence. As unrepentant Protestants we acknowledge the abuses to which this led; but as the late Ernest Fremont Tittle said, "what is here in question is prayer for the saints and not prayer to the saints, which is another matter . . . prayer for those who have gone before is surely in keeping with the Christian faith that when a man dies that is not the end of him."

A little poem many have found strengthening in its Christian insight begins, "How can I cease to pray for thee?" One of our American saints, the late Professor James Dalton Morrison, included it in his immensely valuable *Anthology of Religious Verse*, published by Harper & Brothers.

REFORMATION SUNDAY

This Sunday, usually the last in October, has won widespread observance in many denominations. Union Sunday evening or afternoon services have demonstrated their worth, provided always that the message presents some aspect of what Dr. Hugh T. Kerr, Jr., calls in his trenchant book, *Positive Protestantism*. If you have not done so recently, a message on the Faith of Protestants would be timely



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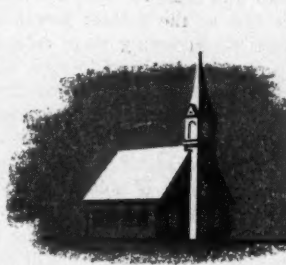
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and even in some communities, novel. Recent articles and volumes on this theme abound. Kerr's book has been mentioned. Others, available in many libraries, include those by Charles Clayton Morrison, Ray Freeman Jenney, George Crapulo, et al. Not the most recent but one of the most fruitful is the symposium issued a few years ago by the Methodist Publishing House, entitled *Protestantism*. Dr. McNeill's chapter, and that by Dr. Knudson, are both clear, and with much solid knowledge packed into small space. After all, there is much to be said for a man standing up and uttering his Credo and that of the great fellowship to which he belongs. To be a Protestant as we have learned from our church historians, is not only to protest against certain errors and abuses, but to witness for and to the truth as we grasp it.

If you have preached such doctrinal sermons in recent years, you may wish to tackle something like the need of Christian Nonconformity. If you would like to get your mental motor turning over on this track, read the full report of Bishop Oxnam's testimony before the congressional committee on subversive activity (*U. S. News & World Report*, August 7, 1953). Then read Elmer Davis' slashing Phi Beta Kappa address in the August, 1953 *Harper's* magazine: "Are We Worth Saving? And If So, Why?" (I wish I had thought of that for a sermon title!). George F. Kennan's address provides a quotation in our "Notable Quotes" which follows, but there are more biting passages earlier in the address. His forthright analysis of our "fear of the untypical," of Americans' "quest for security within the walls of secular uniformity" will sober any Christian patriot who may have accepted that satanic half-truth "where there's smoke there's fire." Another source of illustrative material lies in William H. Whyte Jr.'s study of big business advertising (he believes in big business, but not in all its current methods), *Is Anybody Listening?* (Simon & Schuster, 1951).

Here are hints for a sermon on Christian Nonconformists:

1. The text, and the context—Daniel 3:17, 18 (RSV) "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up." A committee on un-Babylonian activities reported the defection of three government officials. They had openly defied the ruler's edict to acknowledge the State as supreme

in matters spiritual as well as secular. What made their disobedience more heinous in the eyes of 100 per cent "patriots" was the fact that they were foreigners, defeated aliens. Implied in the charge by the Chaldean informers' charge was a rebuke to authority that had employed them in the state department: "There are certain Jews whom you have appointed over the affairs of the province of Babylon." (verse 12). Authority in the person of Nebuchadnezzar reacted as the Quislings expected. He blew his royal top. "In furious rage" he summoned them, offered them a last chance to demonstrate their allegiance to him as the highest power in their lives. On receiving their refusal to repudiate their religious loyalty, the king sentenced them to death by fire. Across the centuries their calm avowal of faith has thrilled generations of Jews and Christians: "If it be so, our God whom we serve is able to deliver us . . . and he will deliver us out of your hand, O king. But if not, be it known to you, O king that we will not serve your gods." "But if not . . . we will not." A sentence or two indicating the morale-building purpose of this tract for troubled times will prove illuminating here. Introduction could begin with reference to the names of the gallant trio as familiar to many even in this age of scriptural illiteracy. What radio or TV quiz using the narrative would fail to elicit the names of Shadrack, Meshack and Abednego?

2. Nonconformity for its own sake is a dubious virtue. No organized life can survive if individuals withhold reasonable cooperation with constituted authority. In church as in civil state unbridled individualism spells anarchy. No Christian countenances open or concealed disloyalty to Caesar as long as Caesar acts "under God." Christ's disciples have always considered it part of their religion to see that their country is well governed, and to support democratically chosen leaders. In morals and manners likewise, bohemianism, flouting of time-tested sanctions, flagrant violations of the rules of the road developed through long experience is neither wise nor the mark of spiritual progress. Illustrations from the roaring twenties and thirties may occur. An amusing and harmless example was a dour Scot on my student mission field who carried his nonconformity to such lengths that when the congregation sat to pray, he stood; when they stood to sing he sat. Old Donald on an official board would never permit any action to be taken unanimously. For the sake of being different, how many silly acts have been committed, and how much heartbreak

may have resulted.

3. Nonconformity to current demands and practices for the sake of truth and goodness—for God's sake—is another matter. This kind of nonconformity dramatically focussed in Daniel's story is required of Christians today.

(a) In personal conduct, the pressure is to "go along with" the crowd. "A person has to take a broad view of things." Does he? If by being broad we tacitly approve morally unhealthy and spiritually deleterious indulgences? Should not a Christian live above the average and ahead of the crowd—without priggishness or self-righteousness?

(b) In our attitudes and activity as citizens it is popular and "safer" to be uncritical supporters of flag-waving censors of public behaviour and independent thinking. "What is it," asks former Ambassador George F. Kennan, "causes us to huddle together, herd-like, in tastes and enthusiasms that represent only the common denominator of popular acquiescence, rather than to show ourselves receptive to the tremendous flights of creative imagination of which the individual mind has shown itself capable? Is it that we are forgetful of the true sources of our moral strength, afraid of ourselves, afraid to look in to the chaos of our own breasts, afraid of the bright, penetrating light of the great teachers?" Later in the same searching address delivered at Notre Dame University last May, Mr. Kennan reminded Americans of the dangers inherent in the tremendous impact of advertising and the mass media on our lives, that "tends to encourage passivity, acquiescence and uniformity." Real danger lies in surrendering our right to examine evidence, to challenge self-appointed custodians of our spiritual and political lives "who contrive to set themselves at the head of popular emotional currents." President John A. Mackay of Princeton Seminary warned his Presbyterian brethren in June of what he called "a new form of idolatry . . . a passionate unreflective opposition to the Communist demon." Affirming rightly that a Christian must abhor Communism he maintained that "it is perilous for any human being to live by negation." Dr. Mackay spoke from the center of the Faith when he declared, "there is an Americanism whose devotees believe implicitly that the highest role of education, and even of the Christian religion, is to serve their idol, that is, their private interpretation of patriotism, and their conception of national welfare. . . . The one and only object of absolute allegiance is Jesus Christ." So, before the new idolatry

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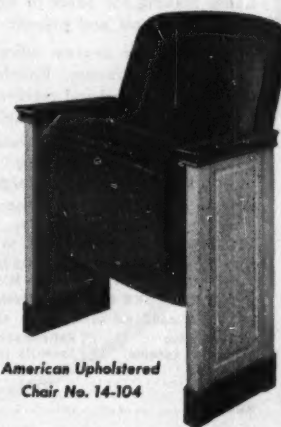
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Christ's followers must stand fast saying, "we will not serve your gods or worship the image you have set up."

Jesus our Lord was a patriot. How he loved his nation and its capital city! For her plight and redemption his tears fell and his life was laid down. Yet he opposed authority when it was evil, and refused to bow the knee to the edict of the majority when that edict ran counter to the divine will and law. "You have heard that it was said . . . but I say unto you." His earliest interpreters knew that they must obey God rather than man, whatever the consequences.

4. Christian nonconformity to any current idolatry will prove the highest patriotism and the soundest morality. Individuals must maintain it and can, within the creative minority of the fellowship of Christians. Let the Church be the Church!—is more than a vague slogan. Let the individual link himself with the faithful company of Christ's men and women, to correct his judgments, to provide reinforcement, and to experience the sustaining companionship of the invincible Lord. Will deliverance from misunderstanding, even persecution, be granted? Not always, not usually. "For nonconformity," said Emerson, "the world will whip you with its displeasure."

For nonconformity more than Shadrach, Meshach and Abednego have suffered the ordeal by fire. But he has promised that we shall not be overcome. "Our God whom we serve is able to deliver us from the burning furnace; and he will deliver us out" of the hands of the oppressor. "But if not . . . we will not serve" the gods of the fearful, the intolerant, the greedy, and the power-hungry. In Daniel's tale, there was a happy ending. The victims proved non-inflammable, and were accorded praise and promotion. Our Lord "suffered under Pontius Pilate, was crucified, dead and buried." Many of his followers followed him on the steep ascent of peril, toil and pain. But all who remained faithful found him faithful, and experienced the power of his resurrection. Even a dictator can be right in certain judgments: Nebuchadnezzar is quoted as saying, "there is no other God who is able to deliver in this way."

OUR BOOK-OF-THE-MONTH

In an era when evangelism is being rediscovered as the indispensable and continuing method of cooperating with the Holy Spirit for the conversion of America, every minister would welcome a chance to learn from an expert how to make himself and his people effective evangelists. Dr. George E. Sweazey is such an expert, and through

his recent book, *Effective Evangelism* (Harper & Brothers, N. Y., 1953, 384 pages, \$3.50) makes himself available to every man who will read his volume. Modest and with a keen sense of humor, George Sweazey would disclaim the title. He realizes that an expert may mean an amateur a long distance from home. One wag in Florida defined the term as X—meaning an unknown quantity, and "spurt," a little drip under high pressure! Dr. Sweazey does not qualify as an expert in this sense. But few men in western Protestantism have clearer understanding of the gospel's priorities, of the pastor's problems and opportunities, of proven procedures for prosecuting the Church's primary task, than this former pastor and present director of his denomination's board of evangelism.* In succinct and sprightly fashion he discusses the rationale of evangelism, its goals—invisible as well as visible, the personal equipment necessary. He then proceeds to describe the methods which have been successfully used for all type of evangelistic work. He evades no issue, and clarifies murky problems. He covers the whole range of possible methods, the mass appeal, the pastor's own preaching and counseling, the every-member visitation by laymen, radio and television. Unusually helpful is Dr. Sweazey's exposition of ways by which new members can be nurtured, assimilated within the local church, and themselves inspired and equipped to be evangelists. Sweazey is no hot-gospeller in the derogatory meaning of that phrase; but he is sanely and Christianly on fire to win men and women for his Lord and ours. *Effective Evangelism* is a needed book; it will make its readers better ambassadors and transmitters of the good news of God in Jesus Christ. It should be useful for several years. If you discount this commendation as by a prejudiced friend of the author, examine the index; it goes from Absentees, Advertising and Aquinas, through Babies, Backsliders, Census, Communicants' Classes, Couples Club, Funerals, Invitations Labor, Mail, Marriage, and many other relevant and abiding interests to Visiting, Vocabulary, World Council, Youth and Zone plan! This is a readable, contemporaneous resource book. It is the best of its kind that I know, and with Bryan Green's earlier *The Practice of Evangelism*, provides working tools for the master's craftsmen.

NOTABLE QUOTES

Magna Charta of the Human Spirit

"Of what I have learnt from these documents [the Four Gospels] in the

*Dr. Sweazey recently returned to the pastorate at Pelham, New York.

course of my long task, I will say nothing now. Only this, that they bear the seal of the Son of Man and God, they are the Magna Charta of the human spirit. Were we to devote to their comprehension a little of the selfless enthusiasm that is now expended on the riddle of our physical surroundings, we should cease to say that Christianity is coming to an end—we might even feel that it had only just begun.”—E. V. Rieu, in his Introduction to his new translation from the Greek of *The Four Gospels*, p. xxxiii; Baltimore, Penguin Books, 1953; 65 cents.

In the Beginning

“In the beginning, God created the earth. He created it completely furnished for man. Then he created man completely equipped to cope with the earth, by means of free will and the capacity for decision and the ability to learn by making mistakes and learning from them because he had a memory with which to remember and so learn from his errors, and so in time make his own peaceful destiny of the earth. It was not an experiment. God didn't merely believe in man, he knew man. He knew that man was competent for a soul because he was capable of saving that soul and, with it, himself. He knew that man was capable of starting from scratch and coping with the earth and with himself both; capable of teaching himself to be civilized, to live with his fellow man in amity, without anguish to himself or causing anguish and grief to others, and of appreciating the value of security and peace and freedom, since our dreams at night, the very slow evolution of our bodies themselves, remind us constantly of the time when he did not have them. He did not mean freedom from fear, because man does not have the right to be free of fear. We are not so weak and timorous as to need to be free of fear; we need only use our capacity to not be afraid of it and so relegate fear to its proper perspective. He meant security and peace in which to not be afraid, freedom in which to decree and then establish security and peace. And He demanded of man only that we work to deserve and gain these things—liberty, freedom of the body and spirit both, security for the weak and helpless, and peace for all—because these were the most valuable things He could set within our capacity and reach.”—William Faulkner, Nobel prize-winning novelist in commencement address at Pine Manor Junior College, June, 1953. Reproduced under title “Faith or Fear” in *The Atlantic*, September, 1953.

(Turn to next page)

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Notable Quotes

(From page 53)

The Right to Differ

One of the prophetic utterances of this year of grace and judgment was former U. S. Ambassador George F. Kennan's address at the Roman Catholic University of Notre Dame, Indiana on May 15, entitled "The Right to Differ." More than an attack on the forces of intolerance it is a clear, restrained and convincing plea for the redemption and remaking of "the materialists, the anti-intellectuals, the Chauvinists of all sizes and descriptions, the protagonists of violence and suspicion and intolerance, the people who take it upon themselves to delimit the operation of the Christian principle of charity, the people from whose memories there has passed the recollection that, in their father's house, there are many mansions." If our separated brethren of Rome will pardon it, I would say that it breathes the spirit of the Reformation faith! Here is one excerpt from Dr. Kennan's address:

"Finally, it lies with the devotees of the liberal arts to combat the forces of intolerance within our society, to convince people that these forces are incompatible with the flowering of the human spirit, to remember that the ultimate judgments of good and evil are not ours to make, and that the wrath of man against his fellow-man, against his fellow-citizen, against his brother, must always be tempered by the recollection of his own weakness and fallibility, and by the example of forgiveness and redemption, which is the essence of our Christian heritage."

Evangelism

"Evangelism is every possible way of reaching outside the Church to bring people to faith in Christ and membership in His Church. . . . Contact, Cultivation, Commitment, Conservation—all are essential for evangelism."—George E. Sweazey, *Effective Evangelism: The Greatest Work in the World*; Harper & Brothers.

The Power of Man

"Man has incredible power in his hands. Scientific knowledge can build or destroy; it can heal or kill. But science by itself cannot determine how knowledge will be used. Only man can determine that, and the question is by what spirit and for what ends will his choices be made. The Christian faith is that we are created for a personal life in a community where each is sustained by the others. We can have this life only if in humility we confess our dependence upon the Holy Source of Life, acknowledging God's judgment on

human idols and confess our own continuing temptation to idolatry. Christianity believes in man more deeply than any other historic faith; because it believes that man's spirit can be opened to the cleansing and humbling which comes when God meets him in self-giving love."—Daniel Day Williams, *What Present Day Theologians Are Thinking*; Harper & Brothers.

JEST FOR THE PARSON

A panic-impelled rabbit was leaping through the woods near Washington, D. C., when a fox stopped him. "Why are you running?" asked Brother Reynard. "Senator McCarthy is after me!" panted agitated Peter. "Nonsense," opined Reynard, "he's just after kangaroos, and you're no kangaroo." "I know it," whimpered the rabbit, "but I can't prove it."

CREDO

by Clyde H. Wilcox*

Back of each living thing there's life,
And so on back
Till there's a Source.

Behind each high desire and hope and
inner power
There's Hope, Desire and Power;
For like gets like

Just as the rosebush always bears a
rose
And as the daffodil appears each spring.

If in the cycle seasons seem too short,
There is a greater miracle of things
that last!

The thought —
The hope —

The faith which one can test —
That man may rise until he can forgive,
That spite of ills he can be gracious
still,

That things of spirit must conform to
laws
Which make of total life a Universe,

Wherein we know that Personality
And interchange of spirit (each to
each)

Are echoes of the height man reached
in Christ,
God's greatest Work and Word, which
Living still,
Reveals the way to work and walk
and think,
To free us from the tyranny of
things.

A life so great it could not be de-
stroyed —
No more would man destroy his great-
est work.

This I believe, and with belief comes
strength;
"This I believe" will ever greater be
than "This I have,"
Or "This I do,"
Or "This I will possess."

*First Congregational Church, St. Johns, Michigan.



Mrs. Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel †

HERE ARE SOME SUGGESTIONS

When the Minister Entertains

by Lila B. McDill*

THERE has been much discussion as to the amount and type of entertaining that is expected of the minister and his family. No set rule can be made concerning this, but the minister naturally is not expected to return each courtesy shown him, no more than he is expected to give a wedding gift to each couple he unites in marriage or send a graduation present in response to each announcement he receives. However, there are occasions in which the minister and his wife can entertain the entire congregation very appropriately and with a minimum of expense and physical exertion.

For example, when a clergyman has come to a new parish, as soon as he feels "his house is in order," he and his wife should have an open house or reception at which time they are hosts to the entire parish membership. This perhaps sounds like an impossible task, but it can be made into a delightful occasion without a great deal of trouble and expense, as it may be as formal or informal as the hostess desires, and accomplish the same purpose.

This is an occasion in which the officers of the church can effectively assist. For example, the head of the official board, or some other officer, may greet the guests at the door and introduce them to "Mrs. Mansedweller" who stands with her husband to form the receiving line. The church staff can receive with the hosts and greatly facilitate with the entertainment, as the

majority who call will be comparative strangers. In the dining room the officers of the women's work can pour the tea and coffee, and perhaps the young people can serve and take the plates.

Elaborate refreshments may be served if desired, however, small cookies and a variety of dainty sandwiches and mints, along with tea and coffee will be sufficient for the average reception. It is well to serve punch at some place in the house, preferably in the library, or if in summer, on the terrace. There will always be some who drink neither tea nor coffee, and if this is served outside the dining room the group will not become so congested. If the hostess is without a servant, she can make the cookies several days in advance, and the sandwiches the morning of the reception, as they will keep quite well if covered with a damp cloth and placed in the refrigerator. The hostess will no doubt have to borrow pieces of china and perhaps a silver service, but generally there are those in the congregation who are happy to lend her what she needs. No napkins need be used as this will not be a seated affair, and they are only necessary when the guests are seated.

The invitations will perhaps be the greatest expense, as they should be printed (raised lettering which is similar to engraving, but much less expensive) and personally addressed to each of the parish members, if at all possible. However, if this is beyond the range of the budget, the informal invitation may be used, such as an announcement of the open house written briefly across their calling cards, or a mimeographed card mailed to the guests. If the invitations are printed, they should read:

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church seating
in the last
75 years!



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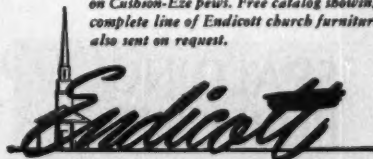
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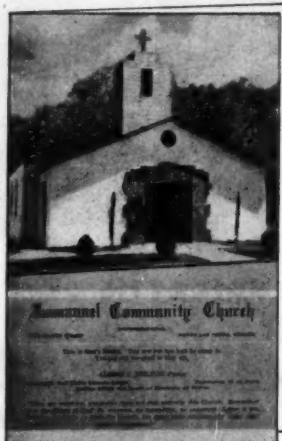


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*Mrs. Ernest Engel, Bishop, Texas.

*Mrs. Thomas H. McDill, Chicago, Illinois. Mrs. McDill's husband is a Presbyterian minister who is serving as an instructor in counseling at McCormick Theological Seminary while studying for his Ph.D. at the University of Chicago.

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The Rev. and Mrs. Average Mansedweller
at Home
on Tuesday, the fourteenth of November
from five until eight o'clock

The address and "please respond" may be added if desired, however this is generally unnecessary. The invitations should be mailed a week prior to the reception. These hours are set for an informal reception, but made late enough to allow the working people to call, however they should be adjusted for the greatest convenience of the local parish.

It is especially gracious for the minister and his wife who have moved into a new manse or parsonage, or had the old one redecorated, to have an open house. This allows the congregation an opportunity to see the house as well as visit with the minister's family in their home. This occasion would hardly be as formal as the open house when they moved into the parish, as the hosts are well acquainted with all the guests who call and this familiarity naturally lends to informality.

The tea table and refreshments will be much the same as the initial reception, but there is no need for a receiving line, unless it is especially desired, or to introduce a special guest of the manse or parish. This is an excellent means of introducing or receiving a returned missionary of the parish, or perhaps some other church dignitary whom you would like to honor. However, if there is no line, the hosts open the door and invite the guest into the living room. If a large number call at one time, they will of course stand, and move into the dining room to allow others to visit with the hosts. If the hostess has no servants, she may again call outside help as it will be impossible for her to officiate at the tea table with a large number of guests calling.

The invitations for this informal open house may be sent in the simplest form, preferably by using the calling card and briefly writing across the top:

at Home†
Tuesday, October 16†
The Rev. and Mrs. Average Mansedweller
5 until 7:30 o'clock†

It is best not to have the invitation carried in the church bulletin, as there will be some who do not receive a bulletin, and therefore will not be included in the invitation. A personal invitation should always be sent, if it is nothing more than a postal card or a brief note.

†Written by hand.

Fireside Chat

Perhaps there is no form of social activity in the entire church circles so therapeutic in content and delightfully social as the "fireside chat." This is the occasion in which the minister and his wife are hosts to the new members of the parish. One evening a quarter, or a month if the church is large, should be designated for this event, however the guest list will determine the frequency of the occasion as the group should always be kept as small as possible. The purpose of this call is to introduce the new member of the parish to the minister's family, as well as to allow him an opportunity to familiarize himself with his pastor and his new church environment. Therefore, it is very important that the atmosphere be as inviting as possible, and that the evening's entertainment be merely conversation.

Soon after each guest arrives the hostess may serve them informally from the coffee table in the library or where they are receiving. However, if the group is large, she may set the table in the dining room, and serve in much the same manner as at the informal open house. The hostess, however, should pour the tea or coffee if she has no servant, and this can easily be done while her husband is talking with other guests in the library.

One week prior to the regular date of the "fireside chat" the hostess should write an informal, but cordial note asking the new members to call on this date, and perhaps staggering the hours so the group may be kept small. For example, ask the Roberts and the Craigs to call from seven until eight, and the Browns and Whites from eight until nine, etc. The calling cards or the "informals" may be used for this invitation.

The importance of this meeting with the new members of the parish cannot be over-emphasized. It is here (especially if the group is small) that the parishioner is forming his opinion of his minister and wondering, whether he is consciously aware of it or not, if the pastor is genuinely interested in him, and is capable and willing to help him with the many problems which come into his life from time to time. Here he sees his pastor as he really is, and the entire relationship begins to take on a new meaning and interest.

For the minister's wife, one of the most delightful dates on her social calendar is the regular afternoon a week (or month, as she desires) to which she is at home to the women of the parish. This is an adaptation of the Victorian practice of calling and card leaving, and while it is no longer popu-

Does YOUR Institution Need Funds?

IT is unfortunately true that too many institutions and agencies of the church such as colleges, hospitals, orphanages, homes for the aged and infirm, settlement houses, camps, seminaries, and national mission bands, usually are the last to be considered when funds are being apportioned.

THIS is due largely to the understandable tendency of church members to think "parochially" about church financing. As a rule they readily recognize their responsibility to support the church of which they are members, but they are less aware that they also have a responsibility to support the various institutions of their church.

WITH its long experience in helping churches to solve their financing problems through planning and directing fund-raising campaigns, Lawson Associates can show you how the financial needs of your institution can be brought to the attention of large numbers of church members. It can also show you how to educate church members to contribute to the support of your institution.

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lar in most society, it still plays an important part on such occasions. A definite time for calling is valuable for both the hostess and the guests, as this is a definite invitation for the women to call, and it relieves "Mrs. Mansedweller" of the "pop call" which is so time consuming as well as inconvenient. The invitation to this afternoon "at home" could be briefly stated in the church bulletin: "Mrs. Mansedweller is at home to the women of the parish each Tuesday afternoon from four until six o'clock. The manse is located at 2345 Gensby Road," also an occasional reminder of it may be made at the women's meetings. This invitation is sufficient and the women will soon learn that this is their day to call and look forward to it with a great deal of anticipation. The hostess will never know exactly how many women will call, but her refreshments can be such that they can be quickly replenished in the event she has more guests than she expected. These refreshments should be in the form of the regular four o'clock tea, served by the hostess in the living room.

In the event of an emergency, or if for any reason "Mrs. Mansedweller" will be unable to receive on her regular day, announcement of this may be carried in the church bulletin, or through the women's classes of the church school.

Entertaining the Official Board

The average minister entertains the official board of his church annually in some way, the size of the board usually determining the type of entertainment he chooses. Many ministers have the official boards meet once a year in the manse for supper followed by the business meeting; others have the business meeting in the manse and serve light refreshments afterwards. Practically any type of social activity will be acceptable for this occasion provided the minister and his wife do not have a strictly social function and fail to include the officers' wives or husbands as the case may be. In other words, any strictly social entertainment held in the evening must include the respective husbands and wives. However, if they meet for a luncheon, or if they have a business meeting in connection with effort to entertain, they may invite only the board members.

The most popular means of entertaining the official boards is for the minister to invite the officers and their wives to the manse for their regular meeting. If the manse is located near the church the officers meet in the church while the others visit with the hostess. When the business meeting is

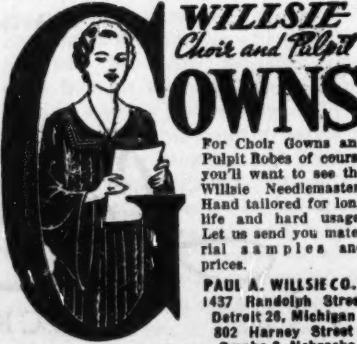
completed the officers come to the manse for refreshments. If the manse is too small the hostess may use the church lounge for this occasion. A buffet supper in the manse or on the lawn is a delightful means of entertaining the boards, and this can be done without a great deal of trouble and expense. Any form of entertainment from a formal banquet to an old-fashioned ice cream supper will be appropriate for this affair, the important thing that must be remembered is that the board members be convinced that the minister and his wife are entertaining them because they really enjoy their personal company, and not because they are merely the officers of the church.

The Choir

The minister should take a very special interest in the work of the choir. If it could be arranged with the director, an informal rehearsal could be held in the manse perhaps once a year; or after the rehearsal probably the choir could come to the manse for an informal visit with the minister and his family. If the group is small, even when the husbands and wives are included, an informal supper is a delightful expression of interest and appreciation for their part in the church service.

The minister should show some expression of gratitude to his staff who labor with him so faithfully throughout the year. A Christmas dinner followed by the exchange of gifts is a splendid manner in which to entertain this group.

Perhaps the day will come when the church boards will realize the importance of such a program on the part of the clergy, and include an item of expense for this entertainment in the annual church budget, but until that day, it is comforting to know that any expense the minister has in entertaining his parish is a deductible item on his income tax returns, and any sincere effort on his part to establish a cordial relationship with his people will surely be used for the glory of God.



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Appraising the Drive-In Service

(From page 39)

school? It does seem that there are a few people each Sunday who come to the drive-in service and who do not then go to Sunday school, though they are among regular Sunday school attendants. It is difficult to know a definite answer, for even regular Sunday school attendants do have summer-time interruptions. We stress the hope that the drive-in worshippers will go home, have a bit of breakfast, and then get on to Sunday school. At any rate, Sunday school numbers are slightly higher than they were in the summer of 1951.

The biggest thing a person faithful to his church services will miss is the congregational singing of hymns. We have tried singing them even though sitting in cars, but it has not worked out well.

The out-reach comes in the fact that some people will come to these drive-in services who will not come to the sanctuary service. Last summer some of our most regular people were those who seldom in recent years had been in the church. And anytime a church can reach those people for several Sundays, there will be some who will be won to the total program of the church.

One humorous example was the man who took seriously the statement, "Come dressed as you wish"; he came with pajamas on. But he came—and he was in a service of worship.

The Church and the Corrective Institutions

(From page 47)

If followers of the Son of Man are to minister to him, perhaps these are some of the areas in which successful business men can carry their ministry.

Joe must be taught his responsibilities within society. Joe understands the part of the world that works and receives pay for the work. He doesn't understand about saving, about looking ahead to the future. He doesn't know about banks, stocks, corporations. Nobody ever told Joe it was his duty to put up his share of the tools, and he can't be told to do so in so many words. He must be taught, and taught slowly and carefully.

That's where love for Joe as your neighbor and as yourself comes in, for no one is more patient, asking no thanks, expecting no miracles, than we are with ourselves.

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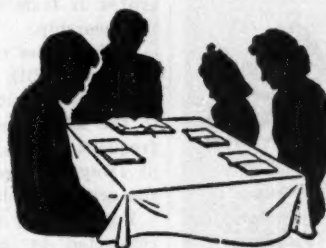
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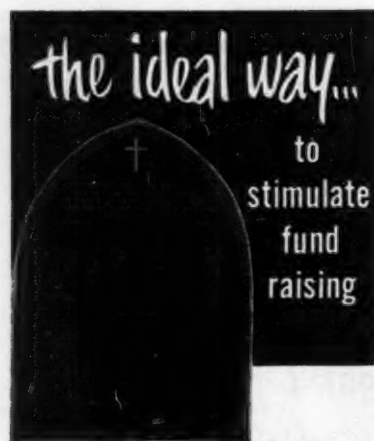
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YOU SHOULD KNOW THE

Trends in Educational Facilities

by Charles J. Betts*

PERHAPS you, too, remember those who taught us when—as children—we attended Sunday school. We shall always be indebted to those teachers who shared with us the wonders of the Bible and instructed us in the Christian way of life.

You may also remember the walls.

First, there were the walls of the tiny, box-like rooms where our classes met. Tack boards, chalk boards, good pictures and cheerful wall colorings were notable chiefly by their absence. In planning those structures, builders customarily provided a series of small rooms whose walls effectively separated each group of children from the rest.

Frequently the walls kept us from sharing creatively in learning, for the size and shape of the rooms dictated that the children be seated in little rows. Thus there was little to do but attempt to teach the Christian faith through the lecture method.

Then there were the walls that separated us from sharing fully in Christian worship.

Perhaps you remember the "opening exercises." With small classrooms there was little to do but assign the children to the adult "opening exercise." The frequent effect, however, was to wall us away from genuine participation in the act of worship.

For "opening exercises" were usually conducted by adults, for adults, in adult language. Dangling childish legs—unable to reach from adult-sized pews to the floor—can be achingly uncomfortable. Thus children are separated from personal sharing in worship.

But in the last quarter century, the walls that surrounded many of us as children have come tumbling down. To be true to fact the walls of a modern educational building are not walls at all. Rather they are attractively decorated backgrounds for good Christian art, blackboards and chalk boards. Now, instead of poorly lighted cubicles large, airy, self-lighted rooms are provided.

With the larger areas now in use, children's groups have the opportunity, under adult supervision, to develop

their own worship experience in their own rooms. Sometimes permanent centers are provided in the rooms. Increasingly children are developing their own worship centers—adapted to the seasons of the year. These are sometimes placed on tables about which they sit.

Space Required

As to space requirements, obviously, the needs of a church school of 100 will be different from those of 1,000. Departmental groupings usually fall within one of three types:

1. The 3-class departmental group is used for church schools having an average attendance of 200 pupils or less;
2. The 2-class department is for schools where average attendance ranges from 200 to 500 pupils;
3. The graded system is for schools averaging more than 500 pupils in attendance.

(Note diagrams of floor plans in another column.)

No children's class should include more than 20 pupils. One adult leader should be provided for each 10 pupils. Thus, a class with an average attendance of 20 pupils would have a teacher and at least one assistant. Then, when the teacher is absent, the assistant carries on the continuity of the program.

The class areas can be divided with folding doors or other screens. Normally, the grades 1-2-3 are divided by use of tables; the grades 4-5-6 by the accordion type door, while the grades 7-8-9 and grades 10-11-12 in single larger classes.

The 2-class department is increasingly favored. This plan reduces the span of ages included in a single department. Thus, pupils work with other children of approximately their own stage of maturity and development. To illustrate, third graders read and write, and thus work better with fourth graders than with first and second graders who are just learning to do so.

It will be noted here that the 3-year olds have been provided with a room of their own. This is the first age group that can be taught and these are provided with their own room for their start in Christian education. You will also note the large high school department of two classes, made up of two

*Mr. Betts is a member of the American Institute of Architects and advisory architect of the Board of Church Extension of the Disciple Churches.

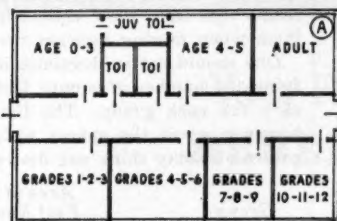
grades each. The larger schools in this division will probably divide this group in the same way as the other grades.

The graded system consists of one large room for each grade or age group. This group is then divided into smaller classes in the same way as the two-grade department. An arrangement for this group is shown in the diagram.

Note the location of juvenile toilet rooms for access and supervision. Each room or portion of a room has its own entrance from a central corridor, so

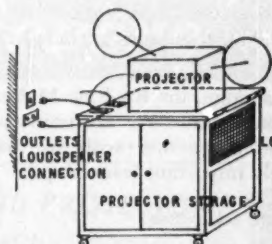
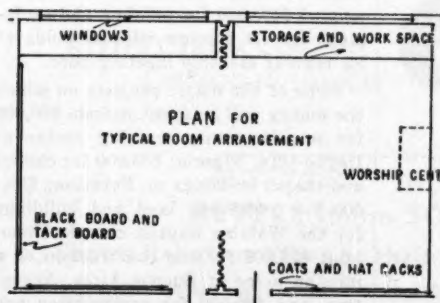
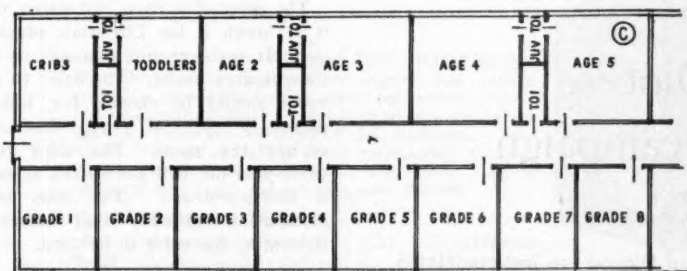
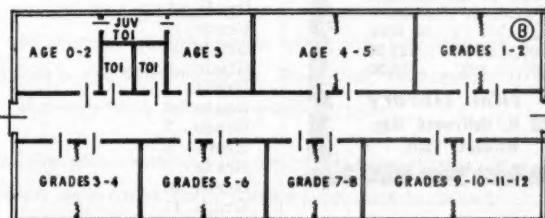
that no person needs to disturb or interrupt a class to reach another. Windows are located on the opposite wall from the doors. Each room has at least one plain wall where a worship center can be located, if desired.

Each room has provisions for visual aids since these materials should be a part of the regular teaching methods. A separate visual aids room is not recommended. A conduit from one end of the room to the other for the speaker connection is recommended. The screen is set up, the speaker plugged



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Against a goal of \$300,000, they raised about \$600,000.

More than 3,000 volunteer workers covered 138 parishes. Although the largest single gift was only \$5,000, thousands made pledges in this truly broad base campaign.

Concerning the direction of the campaign, the Rt. Rev. Malcolm E. Peabody, Bishop of the Diocese, wrote: "We are immensely gratified by the success of our campaign and wish to thank Ketchum, Inc., for their exceedingly important leadership."

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in near it, the projector plugged in at the other end of the room, make it ready for use. Locate light switch near projector. A mobile storage table may be easily made which will make it possible to move the projector from room to room.

Storage space is not provided in closets, but in portable units. These units can be arranged along the window wall or in arrangements to divide classes or interest groups. The size and height is arranged for the age of the person using the room. The portable units make it easy to change rooms and take their equipment with them when moving becomes necessary.

One should not be dogmatic in specifying the number of square feet necessary for each group. The list below, however, gives the spaces which educators of today think are desirable.

Group	Area in Square Feet Each Pupil
Age 0-2	20-25
Age 3	20-25
Age 5-4	20-25
Grade 1	15-18
Grade 2	15-18
Grade 3	15-18
Grade 4	15-18
Grade 5	15-18
Grade 6	15-18
Grade 7	12-15
Grade 8	12-15
Grade 9	12-15
Grade 10	10-12
Grade 11	10-12
Grade 12	10-12
Coll. Age	10
Y.M.P.	10
Ad.	10

The color of a room can either make it or break it for Christian education use. It costs no more to put on blue than it does white. The color in each room should be chosen for, but not necessary by, the group that is to occupy the room. The color for a three-year-old will not be the same for a thirty-year-old. The size, shape, orientation and many other factors also determine the color to be used.

\$400,000 FOR MISSION BUILDINGS

Richmond, Virginia — The Southern Baptist Foreign Mission Board appropriated \$400,000 for building and equipment for its foreign mission fields at its regular monthly meeting here.

Some of the major projects on which the money will be spent include \$60,000 for an elementary training center at Ijagbo-Offa, Nigeria; \$36,000 for church and chapel buildings on Formosa; \$30,000 for additional land and buildings for the Waialae Baptist church, Honolulu; \$25,000 for the construction of a mission home at Buenos Aires, Argentina, and \$20,000 for construction and equipment of the First Baptist Church, Santiago, Chile.—RNS



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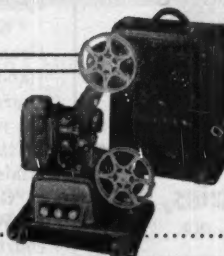
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Tax Exemption of Parsonages

by Arthur L. H. Street

THE New Jersey statutes exempt from taxation, among other church-owned property, "the building actually occupied as a parsonage by the officiating clergyman of any religious corporation of this state to an amount not exceeding \$5,000." Did a religious corporation, which had a congregation but no church building, have a right to an exemption of a dwelling-house owned by it in a nearby town and used by its pastor?

Yes, answered the Appellate Division of the New Jersey Superior Court in the recent case of *St. Matthew's Lutheran Church for the Deaf v. Division of Tax Appeals*, 87 Atl. 2d 732.

Plaintiff was incorporated to serve the religious and spiritual needs of the deaf in New Jersey. It grew out of recognition that deaf persons could not participate effectively or enjoy religious services conducted in the usual manner by a vocal clergyman.

Floyd Possehl, an ordained Lutheran minister, being specially qualified to serve, was assigned by the plaintiff corporation to devote his entire time to officiating at congregations throughout northern New Jersey. In that capacity he was granted use of a dwelling-house owned by plaintiff at Nutley, New Jersey.

Services were conducted in Lutheran church buildings in Newark, Jersey City, Elizabeth, Trenton and Paterson, through the courtesy of the local church organizations. Plaintiff did not affiliate with any national synod.

In denying right to a tax exemption, the New Jersey authorities seems to have adopted the view that a tax-free parsonage cannot exist in a non-affiliated religious corporation, unless the corporation is associated with and has control over a church building which, because of such facts, is itself tax exempt. The court rejected that view. Here are the high spots of the court's opinion:

"Webster's New International Dictionary . . . describes it as: 'The glebe (land) and house, or the house only, appropriated by a parish or ecclesiastical society to the maintenance or use of the incumbent or settled pastor or minister.'

"Generally, the connotation adopted by Webster has the recognition of the courts. One of the clearest statements

to be found on the subject appears in *Assessors of Boston v. Old South Society in Boston*, 314 Mass. 364, 50 N. E. 2d 51, 52 (Sup. Jud. Ct. 1943) where the court said: ' . . . Nevertheless we think that as was said in *Roman Catholic Apostolic Church in the Philippines v. Hastings*, 5 Philippine 701, 705, the "English word 'parsonage' as derived from American usage must be read, not in a technical or ecclesiastical sense, but in the broad meaning of a ministerial residence used in connection with any place of worship of any denomination." It is but a house owned, or held in trust, by a religious organization for religious uses in which a minister serving those uses lives. . . . The word "parsonage" is commonly used to denote a residence furnished by a church to a minister.' . . .

"Under a Canadian tax exemption act a parsonage was said to be a house or dwelling used as the residence of a minister in charge of a circuit or congregation. *Re Pearson*, 7 Can. L. T. 48; 13 A. L. R. 1206.

"Since the evidence in the record shows, and without contradiction, that the premises in question were used solely as the place of residence of Mr. Possehl, the tax exemption must follow if he is 'the officiating clergyman of any religious corporation.' In construing this language it would not be reasonable to conclude that the Legislature intended to exempt the residence of an itinerant evangelist. *Ham Evangelistic Association v. Matthews*, 300 Ky. 402, 189 S. W. 2d 524, 168 A. L. R. 1216 (Ct. Apps. 1945). Otherwise any individual whose home is in New Jersey and who incorporated here for religious purposes and who evangelized all over the country would be entitled to the immunity. Something more localized and more or less permanent, both as to character of the pastor and nature of the persons served by him, must have been intended as the necessary qualifications. Consequently an 'officiating clergyman' when textually associated with 'parsonage' must be a settled or incumbent pastor or minister, that is, a pastor installed over a parish, church or congregation. (See Webster's New International Dictionary (2nd ed.) 'settled' in ecclesiastical sense; *Everett v. First Presbyterian Church*, 53 N. J. Eq. 500, 502, 503, 32 A. 747 (Ch. 1895); 45 Am. Jur., Religious Societies, secs.

29, 30). And when he is an 'officiating clergyman of any religious corporation' he must be serving the needs of a reasonably localized and established congregation. In this sense a congregation signifies an assemblage or union of persons in society to worship their God publicly in such manner as they deem most acceptable to Him, at some stated place and at regular intervals.

"Tested by these considerations Mr. Possehl is an officiating minister of a religious corporation. He is assigned as minister by the appellant indefinitely to conduct religious worship for the deaf in New Jersey. He has an established congregation in Newark which meets regularly and at a fixed place. The fact that he conducts similar services in other churches and in other parts of the state for groups of the deaf should not militate against the exemption. Neither should the fact that the church in Newark, where he is permitted to officiate with his own congregation, has a parsonage occupied by its settled minister and which is therefore exempt by the same legislation work a disqualification. There is no distinction in principle between a situation where a church building has two unconnected congregations and two incumbent ministers who live in individual residences assigned to them by the religious corporation or society they represent, and where two parsonages are created by a single congregation, one for the principal minister and one for his curate.

"Under the circumstance appellant should have been granted the statutory exemption on the land and the building in question and on the furniture and personal property contained therein."

Cubbyhole Classrooms

(From page 22)

Rooms Needed

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2. A room for every 15 to 18 children, 3 years of age.
3. If children younger than 2 attend, one or more additional rooms.

—Kindergarten (4-5 years):

1. One room for whole department where attendance is 20 to 25 children.
2. When attendance is over 25, two rooms needed—one for 4-year-olds and another for 5-year-olds.

—Primary (grades 1, 2, and 3):

1. When attendance is 25 to 30, one room for whole department.
2. When attendance is 25 to 30 and above, one or more rooms for each grade.

—Junior (9, 10, and 11 years or grades 4, 5, and 6):

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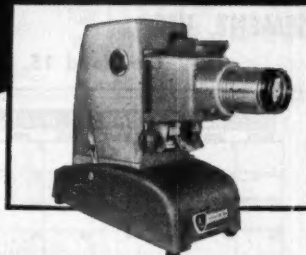
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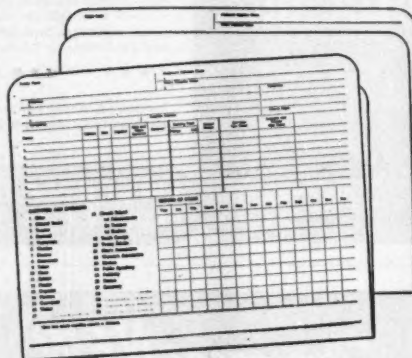
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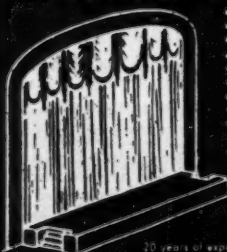
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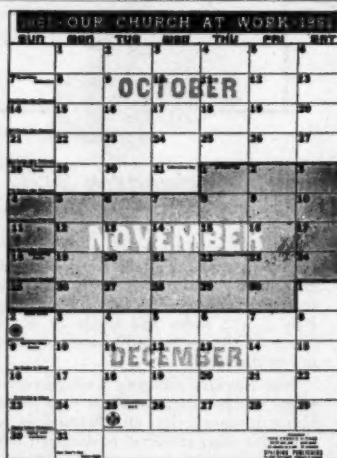
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2. When attendance is over 75 a meeting room for each of the three grades which would serve for worship and fellowship and classes or committees. Additional class-or-committee room for each 10 to 15 intermediates desirable.

—Senior (15, 16, and 17 years or grades 10 through high school):

A worship-and-fellowship room for entire department. Class-or-committee rooms, each to accommodate 15 to 20. These rooms may be used for Sunday morning and evening activities of this age.

—Older youth (18-23):

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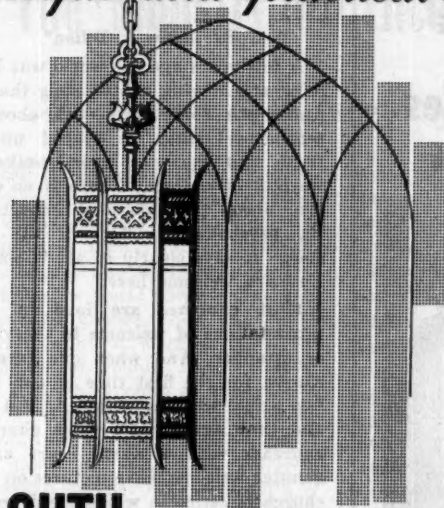
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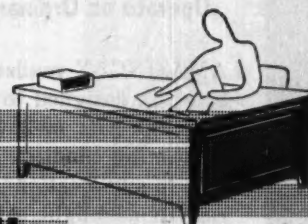


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A True Hero of the Cross

A Sermon for Children

by John Schott*

ABOUT fifty years ago the Chinese people tried to drive all white people out of their country. At that time a Christian missionary, who was living in one of the large Chinese cities, was making a translation of the Bible into the language of that area. He was getting along real well with his work until one night a group of natives came and set his house on fire. Fortunately he had placed his manuscript each evening in a heavy safe, and even though his house was completely destroyed, the flames could not reach his translation.

But how was he to get at that safe, now buried deep in the ruins of his former home? He knew that if he started digging for it in daylight, the Chinese in their anger for white people would kill him. So, dressing up like

filthy beggars, he and his trusted coolie went in the darkness of night to the place where he used to live and started scratching away among the smoldering ashes. No one took notice of them, for in that section of the country there were thousands of beggars who roamed the streets at night in search of scraps of food. After digging slowly and painfully for many hours, they unearthed the safe, and discovered to their delight that the manuscript was unharmed.

Taking it to his hiding place, the Christian missionary once again started working on the translation not knowing when the Chinese would discover him and this time kill him. Apparently he worked harder and longer than was wise, for he became seriously ill. But still he kept at his task, working often far into the night. Finally, the translation was completed and the mission-

ary was filled with joy.

"I feel very tired now," he said to his coolie. "I think I'll go to bed immediately."

The next morning this brave Christian missionary was found dead in bed, and it was believed that his determination to finish his translation was the only thing that kept him alive through all those anxious months. Under ordinary circumstances he would have died long before he did, but the determination to complete this manuscript, gave him the will to live.

We Christians believe that when we die, our souls go from this world to our true home in Heaven. We sometimes say that when a person dies, he has been translated from this earth to Heaven. Therefore when this Christian missionary died, a friend sent this message to his son, a doctor in America: "Your father has just completed his translation and has himself been translated."

It is by such heroic and sacrificial living that Christ has been made known to people all over the world. It is by such heroic and sacrificial living that all of us must be willing to tell others of Christ.

*Associate minister, Presbyterian Church, Swarthmore, Pennsylvania.



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Open the Door, Richard

By James A. Dillon*

A few years ago the world was humming and singing a little song that repeated the words of the title above. A sentimental ditty, it played up the truth that the open door speaks the warmth of welcome. There is no question about the emotional impact and the psychological effect of the open door. It says clearly to all, "Come in. You are welcome here."

Most churches are loud in their protestations of welcome to the visitor or stranger. And when one enters a church for the first time he can often find a real welcome within it. But time and time again these same churches, churches with a warm heart and a genuine welcome, have pictures on their church bulletins in which the doors are locked closed. What an unfortunate psychological contradiction this is.

If the open door invites, and it does, then let us open wide our doors when the photographer comes to take the picture for our bulletin covers. Why be so foolish as to put into the hands of the community a picture of our church that seems to say, "Keep out," when we can have the open doors symbolizing outstretched arms inviting all to come to the church and to the Christ of the church? Open doors are psychologically sound, socially warm and inviting, and spiritually necessary.

Oh, it is just a little thing, says someone. Perhaps. But little things like this can make all the difference in the world to your church. So the next time you order church bulletin covers for your church, call your photographer first, and whatever his name may be, say to him, "and open the door, Richard."

*Minlater, Fairview Community Baptist Church, Camden, New Jersey.

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The Ministry of Encouragement

*A Sermon by Clarence J. Forsberg**

IN one of his books Elton Trueblood speaks about the fact that the church is always slightly out of step with contemporary society. In that particular instance he has reference to the fact that when the world views things with rose-colored glasses, then the church speaks a word of warning about the possibilities of trouble. I don't suppose there is anything quite as annoying to us as when everything seems to be going well to have some prophet of doom come along and say, "Look out now, for trouble may develop over here, or over there." And yet again and again down through history it has been the job of the church to warn against false optimism!

On the other hand when the current secular mood is one of gloom and despair, then the church is still out of step, for then it becomes the ministry of the church to point to the light that shines in the darkness. When times are the worst the church comes along with its optimism of grace and proclaims a message of faith in God and hope for the future!

I am convinced that there is nothing quite as important for the church in our time as the ministry of encouragement. Certainly our secular mood at the moment is one of discouragement and despair.

Four thousand years ago an Egyptian philosopher took a very dim view of his contemporary scene. He wrote: "The world is getting worse and worse. Children no longer obey their parents. Everybody wants to write a book. Surely the end of all things is at hand."

Well, our symptoms may be a little more acute than his, but our mood is the same. We live in the kind of a world where no one knows from one day to the next what may happen. We grope our way along in Korea, hardly daring to admit that there are a dozen danger spots on the globe. Against this backdrop of despair and gloom the church is called upon to perform the ministry of encouragement.

A Ship Sails

Once there was a ship from Alexandria sailing for Italy. There was a variety of passengers on board. There were soldiers going home on furlough.

There were businessmen on business errands. There were the usual travelers. And then there was a centurian named Julius, who was delivering a prisoner to Rome. The prisoner's name was Paul.

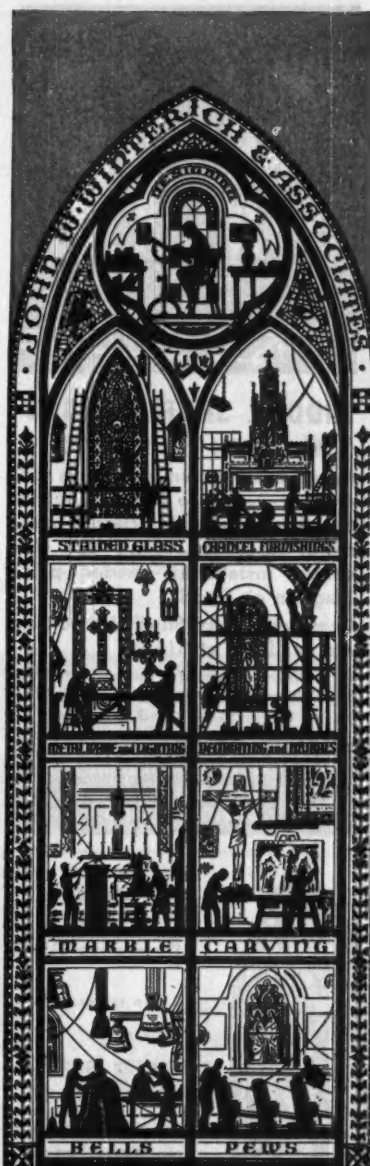
It was late in the sailing season, and the captain was hesitant to sail, because of the possibility of storms. However, most of his passengers were insistent. The only one who objected was the prisoner, but then everyone supposed that he might be naturally a little reluctant to get to his destination.

On the first day out a gentle south wind was blowing, and for a while it looked as though everything might go all right. Then suddenly the south wind changed to a brisk nor-easter, and the ship was in trouble. It was driven farther and farther from land until no one knew where they were. It was so dark they couldn't see the sun by day or the stars by night. The crew was in mutiny, and the soldiers cut away the lifeboat so that no one could get away. For fourteen days this condition lasted, and apparently everyone had given up all hope of being rescued!

There was only one man on ship who maintained his poise, and that man, strangely enough, was the prisoner. On the fourteenth day Paul got a hearing from his fellow shipmates, and this is what he said, "Men, we should never have sailed in this late season. But it is too late to think of that now. However, I bid you take heart, for there is going to be no loss of life. This very night, an angel of the Lord appeared to me, and he said, 'Do not be afraid, Paul, for your life, and the lives of your fellow passengers will be spared.' So take faith, for I have confidence that it will be exactly as I have told you. This is now the fourteenth day that you have gone without bread. I urge you therefore to take some food, for it will give you strength."

Then quietly and deliberately he took some bread, broke it, and when he had given thanks to God, began to eat. And when they saw him eat, they all began to follow his example. We read, "On the morrow they saw the shoreline, and those who could swim did so, while the others held to planks and boards, and thus all were saved."

What a tremendous picture that is, this shipload of people in despair, ready



Winterick's

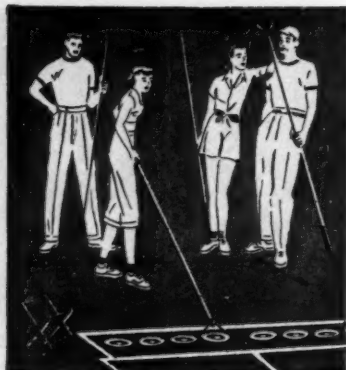
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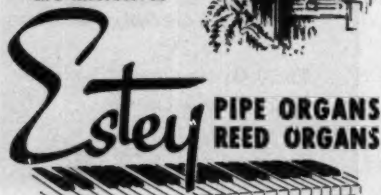
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to give up, sure that all was lost! And then one little man, a prisoner if you please, speaking those quiet words of encouragement, and setting the example by quietly breaking bread, saying grace, and proceeding to eat!

Paul was performing the ministry of encouragement!

Now there are two questions that I want to ask about this story, and the first is "Why?"

Why?

Why would Paul ever attempt to perform the ministry of encouragement in that situation? There was a captain in charge; he should have taken over. And if not the ship's captain, then there was a centurion, trained in leadership and in handling crisis! Almost any other passenger on board had more at stake than Paul. The only thing he could look forward to was trial! For that matter, if Paul knew that he was going to be saved, why try to convince anyone else? Why not let them worry a while? Why bother to reassure these people to whom Paul owed nothing?

And yet, it is Paul who assumes the responsibility. Why? Well simply, it seems to me, because Paul knew that he was God's man in that situation. It was part of his new nature as a Christian to assume responsibility for his fellow men. He knew now that no man lives only for himself when he is possessed of God! And somehow the salvation of his fellow men was all wrapped up with his own.

Isn't that the first lesson that a new Christian has to learn? He has to learn that when we are possessed of God, we have new responsibilities to his children. Suddenly we become aware that the welfare and security of other passengers is a matter of paramount importance for us. We can no longer be so terribly concerned with the salvation of our own souls that we are oblivious to the salvation of others.

The Apostle Paul one time said a strange thing—he said that he would willingly be damned himself, if thereby he might win someone else to Christ! It seems to me that the acid test of a man's Christianity is the concern and responsibility he feels towards those whom God has placed around him.

There was a young man who came home from the great war to his little village. On the battlefield he had lost his eyesight, but even worse, he had lost the will to live or to have any interest in life. He had been dealt this cruel blow by fate, and he no longer felt any responsibility toward his world or his generation. What more could be asked of him than what he had already given?

A young boy was hired to become his guide, and help make that hard adjustment to moving around in a sea of darkness. One day they are walking in the fields beyond the town, and they come to a little stream. The little boy says, "There is a stream over there," and he points, forgetting momentarily that the ex-soldier can't see. He adds, "Maybe you can hear it." "Yes," the soldier answers, "I hear it. Where does it go?" "Well," the boy says, "everyone says it flows right out to the sea. When I was smaller I used to think that if this stream dried up the whole ocean would dry up, too," and he laughs, as though he is embarrassed at how ignorant he was as a little boy. But the soldier says quietly, "As a matter of fact, that isn't so foolish. Everything depends on everything else, and how do we know that if one thing stops, everything won't stop?" The idea begins to possess him, until it dawns on him that he is still involved in human life, and that what he does affects others. Later on the soldier says, "It's an awful thing to believe in God and not do anything about it. That's the most awful kind of blindness there is." And he was right.

Ah, you and I believe in God. We have responsibilities. It doesn't matter what kind of experience has been ours. It doesn't particularly matter if we are weak or strong, rich or poor. We are still shipmates together, and concerned about each other's salvation.

That's why Paul performed his ministry. He was God's man in that situation.

But the second question I want to raise is "How?"

How?

How was Paul going to perform his ministry of encouragement? Well, not by preaching a sermon. It was not by carefully designed logic, or brilliant persuasion. He didn't ask those passengers even to believe in his angels. Instead he did a most simple and practical thing; he took bread, broke it, gave thanks, and began to eat. And they were all encouraged, and followed his example.

Isn't this a truth about life? So often we try to convince people with words that they ought to have confidence. The argument for faith seems so clear and logical to us, and we try to persuade others. And as often as we try, we fail. Emotional moods do not easily respond to logic.

But there is a better way. It is to do the practical thing, to set the good example, to be the living demonstration of your own faith. When I am able to take my courage, and trans-

late it into practical deeds, then someone else sees my faith and is encouraged also. This has been true in my ministry, and I suspect it has been true of many ministers. I have gone into a crisis situation too anxious to talk, to advise, to tell people what they ought to do! And experience says "Be quiet." You and I perform the ministry of encouragement best when we do the simple and the practical things, and give a demonstration of our own faith and confidence in God.

John Timothy Stone was the minister of Chicago's Fourth Presbyterian Church. That is one of the great Protestant churches. A rapidly growing slum area in the backyard of that church gave Dr. Stone a varied parish.

The story is told of how one day he went into a little flat in that slum area. A child had been taken by death, and grief had all but swamped the little family. The tension was terrible. Instead of welding the family together, the tragedy was tearing them apart. Dr. Stone urged the father and mother to go out together for the day, and said that he would stay there until they returned. When they had gone he went to the kitchen, rolled up his sleeves, and began to wash the accumulated dishes. When he had finished that, he began to clean the apartment. Finally he went out and bought groceries, and when husband and wife came home, it was to a shining clean apartment, with the table spread for dinner, and the meal prepared and waiting.

John Timothy Stone: brilliant preacher, distinguished minister, outstanding teacher. But I don't suppose that in all his ministry he ever performed the ministry of encouragement more effectively than he did that day when he washed dishes and prepared an evening meal!

How desperately our world, and our neighbors, need the ministry of encouragement. The current secular mood is one of discouragement, cynicism and despair. Over against that mood the Christian stands with his Christ-given admonition, "Be of good cheer." He will not stand by and let his world go to ruin, with no one daring to believe in and hope for the best. Why? Because he is God's man of the hour. He has a ministry to perform. It is the ministry of encouragement.

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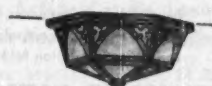
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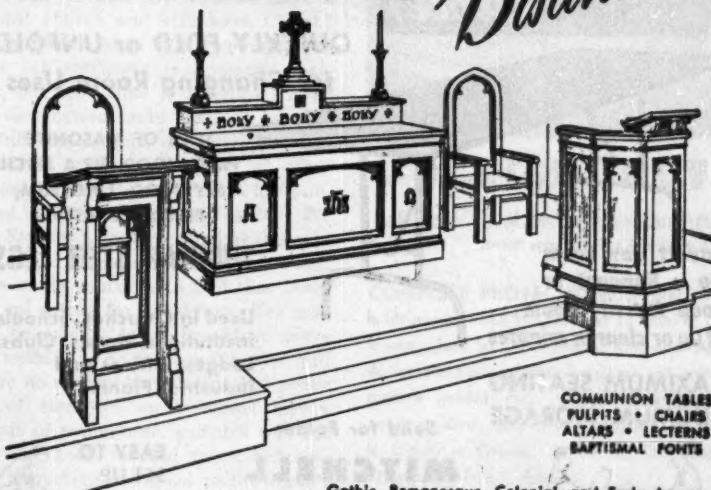


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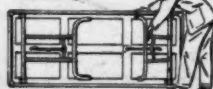
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A Preacher Angler

Among the clergy as well as in the ranks of laymen, Peter, the Big Fisherman, has had many admirers. How many love to fish, not for a living, but for enjoyment! One Sunday morning Reverend Lyman Beecher, the father of both Harriet, author of Uncle Tom's Cabin and of the famous orator, Henry Ward Beecher, was walking to church when he crossed a trout stream. Just at that moment a big trout jumped. The minister remembered that he had hidden a rod and tackle under the bridge. Quickly he grabbed his equipment. Luck was with him. He had no time to admire the nice trout he pulled out—so he slipped it into the tail pocket of his ministerial coat where he usually carried a snowy handkerchief.

He was almost late for church. Perhaps some of his congregation wondered why his cheeks were colored with excitement and his necktie was rumpled!

The reason for his appearance was later revealed to his wife Roxana. The absent-minded preacher had forgotten his prize and hung his "best" coat in its place in his closet. Not until the next Sunday, when his wife opened the door to whisk off this apparel, did the horrid smell of week-old fish tell the tale of her husband's escapade!

Mrs. Arnold A. Mathews



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Mission and Unity

*A Sermon by Paul M. Conley**

THE question has often been asked, "Would Christ recognize his church if he were to return to earth today?" It is not a suffering and sacrificing fellowship as it once was. Divisions of race and creed are apparent. Too often, it yields to the temptation to move from the poor areas of the city to the nice suburb forgetting that Christ loved the poor. Realizing that we need to return to the church as Christ would have it, we do well to ponder the call of the National Council of Churches—Christ's Call to Mission and Unity.

The two aspects of this call are set forth in the 17th chapter of John, verses 20 and 21 (RSV). "I pray. . . for those who are to believe in me through their word." This is the call to mission. "That they may all be one": here we are called to unity. It is through us that many are to believe, and we must demonstrate Christ to them. It is through this mission that we all shall be united. What is the call? It is to do our job, and to do it together. In this simple yet profound injunction we can make our witness vital in the world today.

This means that the church must regain its original purpose of making disciples for Christ. More than a fellowship existing for the sake of the membership, it will reach forth to proclaim a universal Christ. It must become a missionary society in the true sense. What have we to give to the world. Is it really different from Buddhism or Islam or materialistic Communism? It is significant that reading has been given to so many in the world for the first time by a Christian, Frank Laubach. Through a Christian doctor medical ministries have been the light of large numbers in Africa through the hands of Albert Schweitzer. Agriculture and cattle breeding were brought to India through Sam Higgenbottom as he ministered for Christ. By bringing American cattle to India and breeding them with the more hardy but less productive Indian cattle, more milk was produced than ever before in that land.

Yet, each of these things had a single point of reference which no similar work done in any other name could

have had. Christ was the figure that towered above them all. Such ministries must be multiplied a thousand times if we are to heed the call to mission. The force behind such labors will become evident even to those of other faiths.

A prominent Jewish rabbi has said that the consciousness of God has come to many through Jesus who seems a constant comrade to them. No man, says he, would ever sing "Mohammed lover of my soul," nor would a Jew sing, to Moses, "I need thee every hour." Yet the Christian sings with a sense of Christ being real. Thus the world sees Christ in us when we tend to our job of making Christ known in his church. Can we give Christ to the world undiluted? National backgrounds must disappear, racial lines fade out, and denominational barriers dissolve before this challenge. Christ's prayer was not only for those left in the world, but for those who are to believe through them. It is through us that thousands are to come to him. The urgent call is for the church to do the job of exhibiting Christ the Saviour.

The Call to Unity

The other side of this imperative is a call to unity. Is Christ divided? asks St. Paul. If not, how can we have a divided church and still have Christ? There was a time when communities were self-sufficient in economic matters, but that time is no more. Even our own nation could not keep moving on full employment and present living standards without the help of other nations. The state department has published a little book called, *Together We Are Strong*. Life is pictured as it would be if there were no trade. A man would arise in the morning to find that there was no coffee for breakfast. Tea also had vanished. After breakfast there was nothing to do because the steel mill where he worked had closed. For every ton of steel we must import eleven pounds of manganese, and this was cut off. The house needed paint, but certain ingredients of good paint weren't to be had. The kitchen aluminum pans were wearing out and could not be replaced. The car wasn't used much, for there was not steel to replace it should it wear out. The telephone was out of order, and one of the forty-eight im-



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ported elements used in its manufacture could not be had. A prescription which his wife wanted filled at the drug store was returned unfilled. Thus, America with all its wealth was badly crippled without the help of other nations.

If this is true of the nations of the world, how much more true of the churches. No denomination or no single church can do the job alone. Presumably, a church might take care of local needs alone, but what of our mission to the world? How many missionaries could your church send alone to India or Africa? How many Bibles would be distributed to the book hungry peoples of the world if your church had to send out the workers? How much could your local church do toward healing the bodies and minds of this sick world? Obviously, such work could not be done effectively in this way. Only as we join together as churches, each giving something, are we able to carry forward the mission of Christ.

This is well known to those who administer the work on foreign soil. Christ can't be divided. He is One. The church must be one if he is to be known. This is not simply a call to uniformity without real unity. Much could be saved in manpower and money if our denominations would unite. Duplication and overlapping could be eliminated. Yet, this is not the chief reason for unity. The call to unity is that which St. Paul spoke centuries ago, "Maintain the unity of the spirit in peace." God has made us one in the Spirit, and we can't break up that unity. The bonds of a human family can't be broken no matter how one tries. Cain sought to break these bonds by taking the life of Abel, but God could not accept such rebellion. In the same way, God has made us a family, and we cannot unmake that

family. The mission to make Christ known can be done in only one way—together. Let us do our job. Let us do it together.

It is evident that Mission and Unity are part of one great call. Our mission will fail if we are not united. Our unity likewise will fail unless it is based on our mission. What keeps us from our mission? Self-concern, institutionalism, and lack of purpose. Many excellent things are done by churches, but they must not replace our principle task. What keeps us from unity? Class conflict, racial lines, denominational myopia, and most of all our lack of mission. Will the church arise to the challenge of this call? Unless it is heeded, the call in itself will die out. I heard the other day of a school teacher and a visiting supervisor who were thinking out what constitutes a good wholesome lunch. It was agreed that one should eat fruit, milk, a good sandwich, and perhaps a simple dessert. After class, the two persons entered the school cafeteria line. Each ordered potato chips, a coke, and a piece of pie. Their discussion evidently had been theoretical. The practice was left to someone else. God help us that we straightway forget what we have heard.

A minister on vacation at the seashore walked along the sand at low tide noting the little pools of water each separate from the other. He was reminded of how the churches are divided. Later that day, he returned along the same route. Now the tide had come in, and although the little individual pools no doubt were still there, they were all one in the tide. Let us pray that God's Spirit shall so enliven our churches that they shall be filled to overflowing, and all be one in Christ.

As the Organist Sees the Preacher

by Charles Schilling*

I envy the minister!

Every Sunday the minister can stand in the pulpit and tell people exactly what he thinks. Not everyone need agree with him, and he has the advantage of having people expect him to say things which will prick their consciences (gently, of course). He can read Bible stories and quote hymns, poems or portions of current books. He can tell jokes, and with some discretion

can even manage an occasional pun.

He can begin talking at any moment without having to change organ stops, signal the choir to rise, or watch the mirrored movements of the ushers reflected from behind. He can stop talking just as easily, and in case he should be overtaken by an unexpected coughing spell, the faithful organist can be depended on to fill in with a quiet rendition of a familiar hymn on the Vox Angelica.

*Organist, The First Church of Christ, Congregational, Springfield, Massachusetts. This has been reproduced from the "First Church Rooster," Springfield, Massachusetts. Used with permission.

Contrary to the tendencies in church music, the parishioners do not expect

him to repeat sermons hallowed by tender memories from frequent repetitions in past years. In fact, the premium on newness practically eliminates the use of sermons preached in former parishes, but a Layman's Sunday or the exchanging of pulpits brings occasional relief (to the minister, that is).

While much preparation is needed, at least the minister does not have to practice the same piece over and over, nor will he receive the blame if the organ should happen to cipher during the prayer. Of course, he must read a few books now and then, but this is no special task for him since he was already recognized as a promising young man and an ardent student before being admitted to a theological seminary.

In the pulpit he can see and be seen, thus being able to know the congregation and use all the power of his personality to make the message of his words convincing. And unless the organist should accidentally drop a hymn book on the keys, there is always the hope that some few words of the sermon will fall on fallow ground.

Then when the benediction is over and the organist launches into the postlude, the minister can stand at the door, shaking hands in friendly greeting to all the fine folk who came to church that day.

I envy the minister!

COME LET US REASON TOGETHER OF PERFECTION!

Let life awake! Rejoice all things!
By far the most of creatures glad
With heart strains rich on holy strings
Sounds its mission to outdoing the bad.

Would ye, the dormant tithe that refrain
To exult in manifest hope and glory,
Perchance perceive the ultimate gain
Or loss in sin's old treach'rous story?

By judgment fair, by scales found true,
The weight of honor and of worth
That leaves no overplus to rue,
Is in the soul's new spir'itual birth.

So light and grandeur giv'n from heaven
And fostered deep in yearning souls
Find Christ the guide, His gospel leaven
The perfect means to God's own goals.

—George Hibbert Driver,
Marblehead, Massachusetts

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Worship

Guideposts to Creative Family Worship by Edward W. and Anna Laura Gebhard. Abingdon - Cokesbury Press. 173 pages. \$2.50.

This is a very practical book of simple, straight-forward, informal chats. No attempt is made to be technical or profound. In this book the Gebhards, who are the parents of four children, share in a very frank and winsome manner many of the methods which proved successful in their home. Along with comments as to how the Bible and the church hymnbook can be used in deepening the worshipful experiences of the family, there are helpful discussions about "Grace Before Meals," "Talk Around the Table," "Worshiping Alone," "Harnessing Our Hobbies for Worship" and "Family Festivals."

A number of pages near the end of the book are devoted to "Resources for Family Worship," including such items as table blessings, bedtime prayers, hymns for family use, a worship service on a picture study and a family's New Year service. A brief but carefully selected bibliography of useful books is also included.

This is not a textbook nor a pre-digested collection of foolproof methods which, if the reader will use according to directions, will prove satisfactory and successful. Rather is it a book which parents can read together in the quiet of their homes and then seek to adapt to the needs and requirements of their family.

J. S.

Christian Worship, a Service Book by G. Edwin Osborne, Ph. D. Bethany Press. 598 pages. \$5.00.

"Five dollars for a book?" Yes and more than worth it. This is a real encyclopedia of methods for ministers and other Christian workers, produced by a man who has been a successful pastor, and now is teaching young men methods for the ministry. A professor in the College of the Bible at Philips University, Enid, Oklahoma, he is well qualified to compile such a volume.

This book is not simply a harem-scarum assembly of methods, but is a thorough assembly of suggestions and helps that will be helpful to all ministers both experienced and inexperienced.

In the book are suggested orders of service for various times. The book is divided into three parts:

Part I. "Order of services." Here we have patterns of service for either Sunday morning or evening. It has excellent suggestions for observing the

Lord's Supper. There are suggested services for receiving the budget. The minister is given fine suggestions concerning the reception of new members, administration of baptism, and the solemnizing of marriage. There are also suggestions for the blessing of children. Funeral service, ordination of ministers and their installations are given, as well as the installation of church officers and church school leaders.

Part II. It contains materials for worship such as opening sentences, offertory prayers, litanies and closing sentences. In this part communion sentences are typically arranged.

Part III. In this section of the volume are found a lectionary of New Testament and Psalms readings, acknowledgements and sources, and topical index and cross references.

The writer of this review advises every minister to buy a copy of this valuable book.

A. H. J.

More Children's Worship in the Church School by Jeanette Perkins Brown. Harper & Brothers. 256 pages. \$3.00.

For twenty years Mrs. Brown has been supervisor of the primary department of Riverside Church. Previously, she has written two classics, "As Children Worship," and "Children's Worship in the Church School." This present volume supplements these other two by adding further suggestions for worship.

This is in two parts. Part one consists of eight chapters of discussion and illustration around such themes as children and symbolism, prayer patterns, music and rhythms, and the like. Part two contains materials for worship in class and assembly with many poems, prayers and meditations, and Bible verses.

There is no other series of books so significant in the primary field as to touch these. Just to read them through casually is to find one's self in the midst of a worship experience. This last volume of the three is equally as fine as the first ones. Every church school should have a copy.

H. W. F.

When a Man Prays by Arthur A. Rouner. Fleming H. Revell Company. 160 pages. \$2.50.

Dr. Rouner tries to give a "scientific explanation and justification of prayer," presenting his beliefs about prayer "in terms of essential Christian faith, of practical scientific analogy, and of demonstrable scientific fact."

Facing the problems of prayer, he builds on its four cornerstones: the fact

and character of God, the nature of man, the architecture of the universe, and the proper relationship between man and his God. The bulk of the small volume concerns the chief functions of personal prayer, which he lists in part as follows: to present God with a submissive soul, to make God happy, to create communication between God and men, to give poise, integration, stability, enthusiasm, to bring happiness, to improve health, to bring enlightenment, divine guidance and answers to our requests, as well as transforming our lives and giving us power.

His chapter on intercessory prayer quotes much from J. B. Rhine and other present-day scientists and experimenters with extra-sensory perception, all of whose statements are fine; but he fails to prove his point. Is there any better proof for intercessory prayer than the fact of it? That may not stand up to scientific measurement, but what phase of prayer can? It belongs to the world of values and intangible, not of fact.

Nevertheless, some folk may be helped by the use of scientific analogy. It just didn't appeal to this reviewer.

H. W. F.

Look Up and Live by Margaret Palmer Fisk. Macalester Park Publishing Company. 99 pages. \$3.00.

Margaret Palmer Fisk is creator of the rhythmic choir and is nationally known for her earlier book, *The Art of the Rhythmic Choir*. She has made over three hundred presentations of rhythmic interpretations through worship, and has directed rhythmic in many conferences and camps, particularly the Camps Farthest Out operated by Glenn Clark. On the basis of her work in those camps, she has gathered in eleven brief chapters interpretations for eight different hymns or songs. Through sketches made by Sally Sargent Turner, leaders may readily use this same material with other groups.

These are to be used as a worship experience. Mrs. Fisk is a devout person who knows the harmony necessary for body, mind and soul. She has tested these interpretations and found them most successful. Others who will use them in the spirit of Mrs. Fisk will also find God's power at work.

The pages are large and sketches very easily followed. It is really a work book.

H. W. F.

Youth at Worship by Annie Ward Byrd. Broadman Press. 167 pages. \$2.00.

Miss Byrd, out of her rich experience as a writer and editor of Bible teach-

ing material for the Sunday School Board of the Southern Baptist Convention, has gathered together 36 worship programs for teen-agers. Her purpose is to assist leaders in correlating the worship experiences of young people around the great themes of religion such as God, Jesus, The Bible, The Church, Missions, Personal Christian Living, Living With Others, and Christian Leadership.

There is a very pleasant diversification about the book. Although Miss Ward is quite orthodox in her point of view, she constantly goes outside the Bible for her illustrative material. These worship services are not in the least stereotyped, for she skillfully weaves into them such techniques as picture interpretation, skits, biographical sketches and brief talks.

This book could prove very helpful to leaders who desperately are searching for fresh and stimulating material for use with critical and discriminating young people.

J. S.

The Mature Heart, Meditations for the mature years, by Helen B. Emmons. Abingdon-Cokesbury Press. 160 pages. \$3.50.

Mrs. Emmons is the widow of Dr. Grover C. Emmons, founder of "The Upper Room." In the beginning of that devotional booklet, Mrs. Emmons helped in reading proof as well as editing the meditations. Frequently, she wrote some herself.

Now she has gathered together one hundred and fifty excellent meditations following the same general order of those in "The Upper Room." With a Bible verse, then a brief meditation based on the story or poem, and then closing with the single sentence or two of a brief prayer, Mrs. Emmons writes what she calls meditations for the maturing years. She takes a single thought and plays with it without wringing from it all that is there. Even the prayers are brief so that the one using the book for devotions may pray his own prayer.

The book is printed in large, clear type, so that it is very easy to read for older people. But, it is equally of value to younger folk.

H.W. F.

Sermonology

These Things Remain by Carlyle Marney. Abingdon - Cokesbury Press. 174 pages. \$2.00.

Here are ten sermons, the like of which has not been seen for a long time! In printed format they remind one of Peter Marshall's rather striking ones, though they are not quite as much in outline style. With the opening sentences they catch the reader's interest, and though sometimes they cannot quite hold that interest throughout the sermon, still they are far more than just eye-catching words.

Dr. Marney is pastor of First Baptist Church, Austin, Texas, a handsome young man, dynamic in appearance, whose unusual style has made him very popular among college students. Part One of this volume he calls "Aria," with sermons of The Gospel in Christ for

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Every Man. Part Two with its five sermons is "Chorus," The Gospel in Christ for All Mankind. His subjects are I Need That Lamb, God's Strong Hands, Send Them Away, Lord (his theme here being that the Church is always facing more than it can handle, but with God—!), as well as more conventional titles, such as Must We Look for Another?, All the Sons of the Earth, and the one that gives the volume its title.

This reviewer would like to hear the preacher, for the written word suggests a powerful spirit that sings its way along. Mood is the important thing, rather than thought, in these sermons; but the moods rest upon careful thought.

H. W. F.

Preaching on Controversial Issues by Harold A. Bosley. Harper & Brothers. 221 pages. \$3.00.

Nineteen exceptionally vital, illuminating, thought-provoking sermons by the pastor of the famous First Methodist Church of Evanston, Illinois. The first discourse in the book, which furnishes the volume its title, is one of the two sermons which Dr. Bosley did not preach in the pulpit of his own church, the other being "The Christian Faith and Economic Change." Although the first of these is based on two texts, it is not so distinctly sermonic as most of the others. It was given to the Methodist Ministers' Meeting of Greater Chicago and, as the author says, must be regarded as "shop talk." But "shop talk" though it is, it is an intrinsic and highly important contribution to homiletical literature. It is a discussion of the responsibility of a free pulpit in dealing with subjects likely to provoke controversy.

One does not get beyond the first page of this first sermon without coming into contact with a thought of the most percussive and concussive implications. In reply to the statement that teachers in tax-supported schools should avoid controversial issues, a critic is quoted as observing, "All vital issues are controversial issues." Dr. Bosley comments on this as follows in regard to its applicability to preaching: "This being true—and not more than a moment's reflection is necessary to substantiate it—the sobering corollary comes to mind: The only way to avoid controversial issues is to avoid vital issues. This the Christian preacher can scarcely afford to do."

Naturally there is considerable dynamite in nineteen sermons on "controversial issues." It is doubtful if any reader could write to Dr. Bosley to the effect, "I agree with every sentence in the book." But spiritually and ethically the sermons are expositions of the Christian approach to the great problems of today. More than once I found myself saying, "This is the best sermon in the book."

One wishes for a wide circulation of "Is Drinking a Religious Problem?" "Who Owns This Earth?" says much that needs to be said. I find myself recommending "The Christian Faith Challenges Communism" to almost everybody with whom I have a conversation on present-day issues. "An

Obituary of Modern Civilization" deserves reading and rereading.

This book of sermons has a field all to itself. It is having a wide reading and will exert a big influence.

L. H. C.

A Faith to Proclaim by James S. Stewart. Charles Scribner's Sons. 160 pages. \$2.50.

We have here the Lyman Beecher Lectures on Preaching delivered at Yale University in 1952. Dr. Stewart, Professor of New Testament in the University of Edinburgh and Chaplain to the Queen in Scotland, is one of the most distinguished of British preachers. American sermon-tasters are already familiar with his output, especially the sermons in the volume entitled *The Gates of New Life*. Others know him through his volume on the construction of sermons, *Heralds of God*. The present volume is described as a sequel to this earlier work.

The five lectures which comprise the contents of *A Faith to Proclaim* have the following topics: "Proclaiming the Incarnation," "Proclaiming Forgiveness," "Proclaiming the Cross," "Proclaiming the Resurrection," and "Proclaiming Christ." Those familiar with Dr. Stewart's fine sermons know his general approach. As we are told on the jacket, these lectures discuss "the content of effective preaching." Their emphasis is primarily on the fundamental message of the preacher. They are theological, mystical, and deeply spiritual.

In spite of the undoubted excellence of these five lectures, they are in spots somewhat heavily theological and as a rule they are not sufficiently closely tied up with present-day issues. They deal, however, most effectively with truths which every generation needs to think through for itself. A book like this now and then is a valuable contribution to the general sequence of the Lyman Beecher Lectures.

L. H. C.

Doves in the Dust by Perry F. Webb. Broadman Press. 115 pages. \$1.50.

Twelve excellent sermons by the pastor of the First Baptist Church, San Antonio, Texas. Among the typical topics are the following: "A Preacher's Prayer," "The Sin of Tolerance," "Follow the Leader," "What's in a Name?," and "Divine Providence." The sermons are conservative both in theology and homiletical approach. The thought is expressed with clarity and vigor. In addition the book is printed in such a way that the outlines of the discourses are easy to follow.

Occasionally some readers will be inclined to debate with Dr. Webb in regard to matters of theology for example, not all will see eye to eye with him as they read the sermon entitled "When Jesus Comes." The title of the book is taken from that of the first sermon, which is based on Psalm 68.13, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This is one of the most puzzling and controversial texts in the Old Testament, and reads so differently in the new translations as to spoil Dr. Webb's exegesis. I must confess, though, that

my own inclination is in favor of the interpretation used here. It may be that my attitude is somewhat influenced by the fact that I have preached a sermon myself based on an interpretation not essentially different from that of Dr. Webb. Yet now and then the textual scholars come along with translations which present problems to the preacher.

These sermons are basically textual and in most cases are expository. Sermon V, which is topical, has Psalm I for its Biblical foundation. The sermon on "The Sin of Tolerance" has for its text Paul's militant words: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

As a preacher Dr. Webb has had a wide hearing, and no reader of these sermons will have any difficulty in understanding the reasons for their appeal. Preaching of this type hits the mark.

L. H. C.

Clear of the Brooding Cloud by Jack Finegan. Abingdon-Cokesbury Press. 176 pages. \$2.50.

This is a very helpful and inspiring book, for the author possesses an astute knowledge of the "little foxes that spoil the vines."

In each of the eighteen chapters, written in a lucid and trenchant style, Mr. Finegan portrays some very human but perplexing problems confronting most people, and then seeks to give a religious answer to it.

The arresting title, *Clear of the Brooding Clouds*, refers to a condition often existing in high mountainous areas where, even though the lower part of the mountain is wreathed in obscuring clouds, the peak stands out triumphantly in the clear air above. How true that is of life where most people wander aimlessly about in confusion and doubt, while a few unconquerable souls have been able to soar to the heights and live lives of majestic splendor.

To read this book is to be led by a gifted writer to adventurous heights of faith, courage, and hope. The book is also rich in new and compelling illustrative material so desperately needed by ministers who have to grind out 48 sermons each year.

J. S.

Religion and Life

Effective Evangelism, The Greatest Work in the World by George E. Sweazey. Harper & Brothers. \$3.50.

Here is a classic about evangelism, touching upon every phase of this "greatest work in the world," lay visitation, evangelistic preaching, evangelism through church organizations, inquirers' groups, pastoral services, and the like. It is full of step by step procedures, answering nearly every question one might ask.

Dr. Sweazey is secretary for evangelism for the Presbyterian Church, U.S.A. He is not a slave to technique. First, he treats with wonderful clarity the spiritual preparation necessary to evangelism, both in the heart and mind of the minister and of

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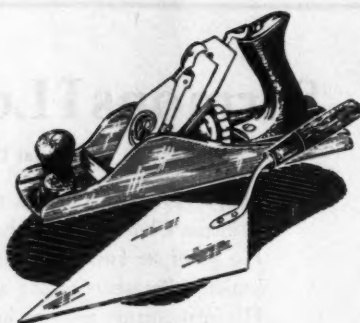
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the people. He writes carefully about the motives and goals of evangelism, and points out both requirements and appeals. Then, and then only, does he discuss the various techniques to bring about the four-fold essentials to evangelism, Contact, Cultivation, Commitment, Conservation.

It is a splendid book for careful study, then prayerful use.

H. W. F.

Religion as Salvation by Harris Franklin Rall. Abingdon - Cokesbury Press. 254 pages. \$3.00.

Speaking of friendship, Professor Rall in this book says: "A man finds a friend, strong in character, ripe in experience, rich in wisdom and love, broad in his sympathies. Let him bring to such friendship time and sympathy and devotion. His own life will grow through the spirit of his friend."

This reviewer does not know Professor Rall personally, but feels he is such a man. It is a tremendous thing to have such a person writing in the field of theology today, for much theology is not characterized by irenics and an urbane spirit.

Professor Rall states his general position: "It is evangelical; it sees as central in Christianity the gospel of a God of mercy and help, coming to man in Jesus Christ. It is biblical, though not biblicistic or literalistic. It sees the Bible as the witness to God's saving work in Israel, in Christ, in the Church, and as the interpretation of that work by prophet and apostle. In the broad sense of the term this is intended as a churchly theology. It does not see the Church as a legally established institution, authoritarian, infallible, administering a priestly-sacramentarian salvation; but it sees Christianity as the religion of a fellowship, the Church as at once instrument and realization of God's work of salvation."

The book asks the question: "What is Christianity, its nature, scope, and dynamic force?" One feels he can accept the answer given because the man who gives it is a Christian whose intelligence is deep, who is no fadist, and who has thought and prayed much.

The church is the company of "those who are being saved." Salvation is at once deliverance from evil and help in the attainment of good.

Particularly appreciated by some will be the author's mellow, mature attitude toward the apocalyptic element in Christianity. The author asserts that what was new in Christianity and its points of difference from apocalyptic are much more significant than its points of contact, and that they give the distinctive Christian philosophy of history.

H. W. H.

Life Is Commitment by J. H. Oldham. Harper & Brothers. 140 pages. \$2.50.

Dr. Oldham is former editor of the *Christian News-Letter*, author of *A Devotional Diary* and *Florence Allahorn*, and was for a quarter of a century secretary of the International Missionary Council. Asked to give a series of lectures, mainly to students, under the auspices of the London School of Religion on "The Meaning of Christianity Today," he has expanded them in the

form of this book, one of the most remarkable presentations of Christian thought in its relevance to life today.

His thesis centers around decision. He says, "In its heart and essence the Christian decision is the decision to live in the actual world of nature, history and society by the powers of faith, hope and love." This decision leads to commitment, so that he concludes "life is commitment—that one cannot live without committing oneself and that the more wholeheartedly one commits himself the more one enters into the fullness of life."

First he discusses "Fact and Decision," pointing out how life even in the secular sense is decision that must be implemented by commitment. Then in "Man with Man" he shows that the real meaning of life is "meeting," man in relationship to man. In the next two chapters on God and Christ he reveals his faith, a liberal who is unafraid of the finest words by the deepest of secular thinkers; for he shows how commitment to bring a full life must be through God as revealed in Christ. God, he says, is not to be found in nature, nor is he to be found in history; God for the Christian is to be found in Christ, who then will reveal God in nature and history.

His concluding chapters on The Church and on The World, brief like the others, are equally rewarding, equally meaty. No book of its size has so stimulated the reviewer as this little one has. It will make any preacher a better preacher, any thoughtful layman a better Christian, in mind and in heart.

H. W. F.

Theology

Your God Is Too Small by J. B. Phillips. The Macmillan Company. 140 pages. \$2.00.

Dr. Phillips is the the popular Englishman whose translations of the New Testament, "Letters to Young Churches," and now "The Gospels," have sold over the world wherever folk have discovered them. With the same fresh style and outlook he describes thirteen ideas of God which are wholly inadequate for thinking today. Each one (resident policeman, parental hangover, grand old man, meek-and-mild, second-hand God, projected image, heavenly bosom, and the like) he presents in sharp outline, then destroys with careful criticism. He is neither light nor flippant; he recognizes the hold of such ideas upon men's mind. But he completes each idea so that no one with intelligence could longer hold to that concept.

Part Two has sixteen chapters presenting an adequate idea of God, large enough for one's mind and heart. Has God actually been "focused" is the question he raises, in which he shows that Jesus indeed is the focal point for Christians. But it is more than that. He shows life's basic principles, then goes on to discuss forgiveness, sin, and death.

Dr. Phillips is a minister, not a theologian; yet his teaching is sound theology readable for fellow minister or lay person. For it centers in the belief that

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Christianity is no "closed-system," but that the Spirit is alive, at work in all who will cooperate. In that is where he comes to his conclusion that we never can have an idea of God large enough to comprehend him.

H. W. F.

A Theology of the Living Church by L. Harold DeWolf. Harper & Brothers. 383 pages. \$5.00.

Wonder of wonders, a theologian whose writings can be understood, not because it is popularly written for the "man in the street," but because it is clear, interesting, logical, forceful and alive. Of what use are the finest theological ideas if they cannot be communicated to others? Dr. DeWolf, Professor of Systematic Theology at Boston University, and author of the worthy *The Religious Revolt Against Reason*, is a liberal who is fearless in his presentation at a time when liberals are anathema.

To understand theology, he says, effort is required of three kinds: intellectual effort of learning a wide range of facts, including sympathetic understanding of opposing ideas; moral and spiritual effort of living the kind of life relevant to the date discovered; and the effort of the discipline of dispassionate objectivity, the love of truth overmounting prejudice and opposing motive.

Then in six parts he offers the first comprehensive study of systematic theology in many years: Presuppositions of a Christian Theology, The Bible, God and the World, Man, Christ and Reconciliation, and finally, The Kingdom and the Church. Each part is divided into many chapters, each of these being subdivided into many sections. His comprehensive study is tied together by these sections so that all follows almost an inevitable growth.

This reviewer unhesitatingly recommends this book to laymen willing to give the effort mentioned earlier to find out for themselves something of the sweep of doctrine upon which their faith rests. But this is not history of theology: this is living theology, where we are today, relevant to all the problems of the world in which we live. For those who seek to know what are beliefs upon which we can build an intelligent faith, that meet the many questions of modern thought, here is the book. And it is of equal worth to ministers, especially those whose shelves are filled with unreadable and incomprehensible theologies!

H. W. F.

Christianity and the Problem of History by Roger L. Shinn. Charles Scribner's Sons. 320 pages. \$4.50.

This book is a scholarly work on the philosophy and theology of history. It is written by a neo-orthodox theologian who is head of the Department of Philosophy and Religion at Heidelberg College, Ohio. It deals with Christian thought from the time of Augustine to the present.

The contention of the book is that the thread of Christian history is twisted of three strands. The first strand of the thread is the ultimate eschatological fulfillment which gives

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meaning to an otherwise chaotic and incomplete history. The second is the significance within history of the divine society, conceived as the true church, in contrast to the earthly society. The third is the appreciation of history itself, including "secular" history and its dynamic possibilities of human achievement. The author feels that Augustine's emphasis was right: the apocalyptic strand is the heaviest, the ecclesiastical strand next heavy, the strand of Christian dynamism (the author does not like to use the word progress) is the lightest. On occasion it is asserted that progress is a possibility, but the author will have no part of the theology that makes progress a religion, and he asserts categorically in his introductory chapter that presumably history is destined to final doom. "Whether with a whimper or with a bank history may be expected to run out; the planet, perhaps the universe, will know human life and history no more."

The serious student of history, theology, or the philosophy of religion, will want this book, for it is an excellent survey of Christian and secular thought during the Christian era.

H. W. H.

Angst und Schuld in Theologischer und Psychotherapeutischer Sicht edited by Dr. Wilhelm Bitter. Gemeinschaft Artz und Seelsorger, Stuttgart, 1953. 170 pages. 4.50 DM.

Our age is suffering from the detailed specialization that is the result of the vast increase in our knowledge of man and of the universe in which he lives. Many efforts are being made to overcome the negative side of this development, while retaining its great values, among them the Fellowship of Physicians and Pastors that published this book.

It contains, either in full or in extensive summary, the addresses made at a conference held in October of 1952. The theme, "Anxiety and Guilt," goes directly to the center of our contemporary situation. It is therefore highly valuable to have it discussed by experts who approach it from varied points. Here psychoanalysts and priests, pastors and psychotherapists meet about a table that their theoretical knowledge and their practical experience might be mutually enriching.

Such vital subjects as these formed the framework of their discussions: "Theological Dimensions of Anxiety," "Neurotic Feelings of Fear and Guilt," "Guilt and Forgiveness," "The Illnesses of Fear," "Confession and the Problem of Guilt and Fear," "Fear and Guilt in Marriage," etc.

Attention should be called also to a small publication of this Fellowship, *Artz und Seelsorger*, that is published as a bi-monthly for only 2 DM annually.

Pastors who would like to make effective use of the insights of depth psychology in their pastoral ministry and who can read German will find these publications of great value.

J. S.

Music

Baldwin Book of Organ Playing by Roland Dunham. Theodore Presser Company. \$1.75.

A new book of basic organ instruction, fundamentally for beginners. It has been written with the Baldwin Electronic Organ, Model 5, particularly in mind. However, it is standard and may be used with any organ, pipe or electronic, of standard specifications. It is fundamental, sound, practical, interesting and easily understood. The increasing popularity of organ music assures this splendid book of a ready market.

E. K. L.

Music in Christian Education by Edith Lovell Thomas. Abingdon-Cokesbury Press. 160 pages. \$2.00.

This book is designed as a manual for music leaders in the church and the church school. Chapter headings reveal the important part that music plays in Christianity. The book starts with a chapter on "Rejoicing Christians," herein is discussed and exemplified, the joy of Christianity and how it has been and should be expressed in music.

Another interesting chapter is that entitled "Fulfilling the Ministry of Song." In this unit the position of "Minister of Music" is defined and the importance of his work stressed. The values of congregational singing are pointed out and suggestions for improvement are made. For example, one church has a "Hymn of the Month." On its church program appears a paragraph similar to the following:

Hymn of the Month: During the fall and winter season we are hoping to add several hymns to our church's regular singing repertory. A hymn, relatively new to our congregation, will be selected each month, taught to the choirs, used in the church school classes, and in church services.

The hymn for October ("Come my soul, thou must be waking," sung to the tune "Haydn" by Joseph Haydn) has been studied by the choir, used the past two Sundays in the services by the organist and Chancel Choir. Today and next Sunday it will be sung by the congregation. "The hymn is the people's expression of Christianity." Join expressively in the singing.

The reader will find many ideas similar to the above throughout the book. Under headings such as "Making Music at Home," "Selecting and Introducing Songs and Hymns," "Relating Church School and Choir Musical Experiences," will be discovered much rich material for integrating the music program of the church with its active participation in other fields of Christianity.

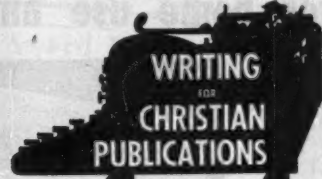
N. L. H.

The Changing World

North From Malaya by William O. Douglass. Doubleday & Company. 325 pages. \$3.95.

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jurist, is a traveler and observer of experience. This has been abundantly shown in his earlier travel books. The experience revealed in this book deals with the rich lands of the far east, Malaya, The Philippines, Vietnam, Burma, Formosa and Korea. It is alive with political and social implications of this flaming part of our world.

In each of these areas Communism has been making its gains. It feeds upon a discontent which has been born in the oppressions of the native nations by their conquerors. The old expression "chickens come home to roost," certainly is demonstrated in the events which are taking place in these parts of the world. Politically blind nations of the west have sown the wind which is becoming the whirlwind. This reviewer hopes that history may also demonstrate the truth that while the mills of God may grind slowly that they grind exceedingly small.

It is easy to see the abuses which have driven the oppressed to the fold of Communism, it requires somewhat of the prophetic to see that the mills of God grind into noble future. I think that Justice Douglas has helped this reviewer to a faith that this is really taking place.

W. H. L.

Protestant - Catholic

Shepherd's Tartan by Sister Mary Jean Dorcy, O. P. Sheed and Ward. 179 pages. \$2.50.

After seeing the interest in stories about nuns who left their orders or told tales of confusion within their religious life, Sheed and Ward asked Sister Mary to tell about life in a convent. She is the author of many children's stories, illustrated by herself.

This is more than life in a convent. It is a gay, lively, and most entertaining picture of the vitality and devotion of nuns. It describes the start toward their profession and what happens during their postulate years. Then Sister Mary goes on to point out the various kinds of nuns, their varied work, and their continuing life through the years.

Almost a third of this slender volume is informative materials concerning teachings and practices of the church as allied to the work of nuns. People who think that humorless old maids, disappointed in love are the ones who hurry to the convent will be much surprised by this most rewarding little book. One cannot help but sense the devotion and love of her calling as Sister Mary wittily tells incident after incident of her earlier years. She is still not very old, and from the spirit revealed in her story, she will never be old.

H. W. F.

Der Roemische Katholizismus, ein anderes Evangelium? Evangelischer Verlag, Zurich, 1950. 104 pages.

This booklet is a model of controversial writing. It consists of "pastoral letter" of the General Synod of the Netherlands Reformed Church and concerns itself with the problem of the Roman Catholic Church, which in Holland as in numerous other lands has

become increasingly aggressive.

The tone is firm and uncompromising, but scrupulously fair to the position that it feels compelled to reject. Much less sensational than the books of Paul Blanchard, it pierces more surely to the heart of the controversy. Although there are a few passages, notably those dealing with the Lord's Supper, that will not be entirely satisfactory to the Lutherans, the booklet as a whole is "protestant" rather than "reformed." And it insists, correctly, that "Protestant" must be understood positively as well as negatively.

Naturally a document of a hundred pages could not discuss every point of disagreement, but those chosen go to the heart of the matter very directly. These include the attitude toward the Virgin Mary, about human nature, God's grace, the sacraments, the offices of the church (including the Papacy), and good works. There is a brief but good discussion of the Roman Church and public life that avoids Blanchard's mistake of assuming that Rome's practice can be separated from her theology. A few sentences deserve to be cited: "When two say the same words they do not necessarily mean the same thing. In many countries, for example, Roman Catholicism has fought and continues to fight for the right of parents to control freely the education of their children. . . . Yet it becomes clear in countries that Roman Catholicism controls that it is not really concerned about the freedom of parents but only for the liberty of Roman Catholic parents and therefore the liberty of the Roman Church, which leaves little freedom for non-Catholic parents. In view of these and similar facts, we must always be watchful when we engage in cooperative efforts with Roman Catholic individuals and organizations."


There is also an incisive chapter that points out the fact that Protestantism in principle places itself under the Scriptures, thereby subjecting itself to judgment and possible reformation, whereas Rome in principle places the Church above Scripture and so makes any reformation impossible, except it be through the Spirit who remains sovereign and who can and does work miracles.

Of special importance, because it protects against the easy sin of Pharisaism, is the last chapter, "The Roman Catholic Church as a Question to Us." Here it is pointed out that the truth we speak also speaks against us, that the sins of Rome are sometimes due to our sins of commission and omission. We Protestants are therefore called upon to ask ourselves seriously, "Are we truly obedient to the truth we profess?"

The publishers are to be congratulated upon having published this German version of a most useful document, thus freeing it from the limited public who can read it in the original Dutch. J. S.

The Infallibility of the Church, A Refutation by George D. Salmon, abridged by H. F. Woodhouse. Baker Book House. 227 pages. \$3.00.

There are few books that merit republishing sixty-five years after they were written, but Prof. Woodhouse and



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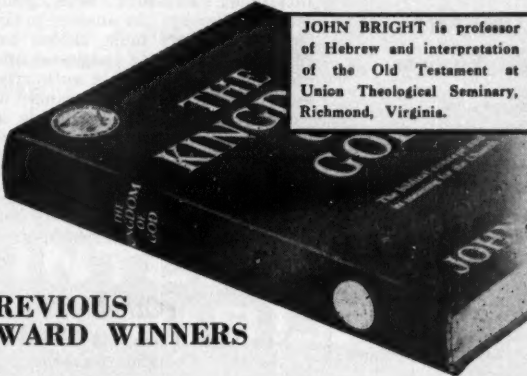
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the publishers have rendered a real service in making this classic volume available to our day. It was written to evaluate the claim of the 1870 Vatican Council regarding papal infallibility and the events of the past few years have shown that this is still a live issue. The questions of the alleged Assumption of the Virgin, for example, must be dealt with here. There is no attempt made, from the side of the Roman Church, to conceal the fact that this "dogma" is an innovation and that it lacks acceptable historical support. The claim is simply that it must be accepted as true because the Pope declares it to be a fact.

Salmon discusses the question of Peter's supremacy among the apostles as well as his relationship to the Roman see. In addition he raises certain historical facts that make the Roman claim unacceptable. One of these is the long silences of the Popes in the fact of great problems when infallible guidance was certainly called for. Another is that certain of these "infallible" Popes have, according to their equally infallible successors, been guilty of teaching heresy. In answer to the contention that we must choose between the right of private judgment and submission to an infallible authority, Salmon replies that acceptance of the Pope's claim to infallibility is an act of private judgment that dwarfs any other that one might make.

The original volume has been abbreviated (synopses are given of omitted material), but the clarity, scholarship and logic remain unimpaired.

J. S.

Other

New Light From Old Lamps by Roy L. Smith. Abingdon-Cokesbury Press. 252 pages. \$1.75.

Versatile Dr. Roy L. Smith has done it again. With his penetrating insight into spiritual truths and his facile pen, he has given the reading public a book which should prove very inspirational and stimulating.

In page-long discussions of striking passages from the Revised Standard Version of the Bible, Dr. Smith demonstrates brilliant flashes of incisive thinking. He also has the happy faculty of weaving words together in an impressive and graphic manner. No attempt is made to be scintillating, shocking or sensational. On every page one clearly detects the warmth, the ardor and the erudite scholarship of this devout Christian.

New Light From Old Lamps can be used in many ways: as a book for private meditation, as a handy manual for devotional services, as provocative material for discussions, and as the basis for talks or sermons by perplexed, peripatetic preachers. Without a doubt the book achieves its purpose: there is not a single page from which the reader cannot gleam some "new light."

J. S.

Pilgrimage to America by Arvi Henry Saarisuu. Exposition Press. \$2.50.

Arvi Henry Saarisuu is pastor of the Harlem Finnish Lutheran Church,

Suomi Synod, in New York City. He is a Pietist.

His book of poems expresses, in most moving English (not his native tongue, by the way) his impressions of his adopted country.

It is refreshing to see our own country through the eyes of the stranger in our midst. Pastor Saarisuu combines, uniquely, a keen observation with an equally keen understanding and sympathy. As a Presbyterian, I was tremendously touched (and not a little amused) at his quizzical evaluation of "The Scotch-Irish Presbyterians" he finds so dominant in America! Then, too, when I read his thoroughly delightful poem on "How to Please the Wife"—I went out and bought my own wife a bouquet of flowers in her own favorite colors!

I must admit I'm prejudiced in favor of this book, for I consider Pastor Saarisuu my personal friend.

However, I think you who read this book, to whom Pastor Saarisuu is a stranger when you start, will find that he is no longer a stranger when you have finished reading! You will have found, I am sure, the soul of a wonderful friend!

W. M. H.

Die Christliche Wahrheit by Paul Althaus. Bertelmann, Guterloh. 728 pages. 36 DM.

If you can read German (the style is not difficult), there is no better book from which to get a refresher course in dogmatics than this one. It is, in fact, the third edition of a student textbook in this subject.

But do not leap to the conclusion that it is elementary and that you will be merely reading again what you already know. Prof. Althaus, who has been teaching enthusiastic classes at Erlangen since 1925, is a fresh, independent thinker. This is true on many pages of the volume under consideration, but particularly in the section dealing with eschological matters. This is the section that is, in most theological systems, dismissed with a brief summary of the thinking of earlier generations. Years ago Althaus stirred up a storm that has not yet subsided in this field with the publication of his *Die Letzten Dinge*. You will quite probably not agree with all of the author's views, but they are guaranteed to shake the cobwebs out of that part of your thinking! And that is worth a good bit.

If you are interested in the ecumenical movement, as you ought to be, and would like better to understand the Lutheran position toward it in the light of Lutheranism's strong loyalty to its historic creeds, you should read the concise and stimulating discussion under "Die Bekenntnisse" and "Die Konfessionen," pages 213-238.

An American translation of this volume would be a valuable contribution.

J. S.

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Fiction for Ministers

Good fiction offers entertainment, instruction and illustrations for sermons and addresses. The best of current fiction will be noted in this column.

James R. Uhlinger, minister, Wesley Methodist Church, Worcester, Massachusetts, is the reviewer.

Confessors of the Name by Gladys Schmitt. The Dial Press, New York, 1952. \$3.95.

The life of Christians in 250 A.D. during the reign of the Emperor Decius comes brilliantly alive in this new tale by Gladys Schmitt. "A time of troubles" is the way Arnold Toynbee has characterized this chaotic period. In *David the King*, Miss Schmitt distinguishes herself through her grasp on Biblical drama and backgrounds. Her new book handles skillfully and graphically an altogether too little-known moment in history when the young Christian faith was struggling to its feet amid the corruption and decadence of the Empire.

The Babylonians by Nathaniel Norsesen Weinreb. Doubleday & Company, New York, 1953. \$3.95.

An American Jewish newspaperman and Hollywood story analyst opens up the time of Nebuchadnezzar through the currently popular device of using the King's physician, Beladar. What modern Biblical novelists would do without the physician in whom the story centers is a real problem.

The grandiose scale and flamboyant style of *The Babylonians* is strictly Cecil B. DeMille (though Mr. Weinreb is Twentieth Century-Fox). Proud, rich, sinful Babylon appears along with neighboring Tyre, Sidon, Edom, Moab and Judah. The climax is Nebuchadnezzar's great siege of Jerusalem. The AMA will be amazed at Beladar's medical-surgical insight at that far distant time. At least, Old Testament words and names become glowing ideas and forces in *The Babylonians*.

The Velvet Doublet by James Street. Doubleday & Company, New York, 1953. \$3.50.

From the minister in the parsonage (*The High Calling* and *The Gauntlet*) James Street turns to Columbus, the dreamer who built a bridge to the New World. Lepe tells the story of the ships and the seas in the fifteenth century, but looming far above is the courageous figure of Christopher Columbus. Adventure, intrigue and tragedy combine to draw an exciting picture.

Golden Admiral by F. Van Wyck Mason. Doubleday & Company, New York, 1953. \$3.95.

Ministers will find in the *Golden Admiral* a thrilling account of the beginning of the English navy in the sixteenth century. Sir Francis Drake and his amazing defeat of the Spanish Armada unfold breathlessly. Seaman Henry Wyatt's adventures range all

the way from the high seas, rural England and primitive London to Spain, the New World in America and the Indians. A master historical novelist again comes through with another book well worth its reading time.

O Rugged Land of Gold by Martha Martin. The Macmillan Company, New York, 1953. \$3.00.

There is inspiration and illustration in this actual narrative of a lonely winter in remote, rugged Alaska. As she was about to leave for home a sudden storm took her husband's life, left her with a broken arm and useless limb, alone in the wilderness and expecting the birth of a child. Well, you must read the story. Her will to live and faith in God going into action in a fierce, elemental, primitive world create a story you cannot forget.

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Hail, Holy Light!—Alexander D. Katsky.

Hail, holy light! Offspring of heav'n first born, before the sun thou wert; and at the voice of God as a mantle did'st invest the world. Disperse the mists of sin, celestial light, and unto us reveal the things of God invisible to mortal sight.

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MINISTER: To the glory of God, creator of the universe, author of light and life,

PEOPLE: We dedicate this lighting.

MINISTER: To the honor of Jesus Christ, Son of God, light of the world, our Saviour,

PEOPLE: We dedicate this lighting.

MINISTER: To the praise of the Holy Spirit, the inner light that lighteth every man who receives him,

PEOPLE: We dedicate this lighting.

MINISTER: To the perpetual remembrance of Philip Smead Bird, who let his light so shine here that men saw his good works and glorified his Father in heaven,

PEOPLE: We dedicate this lighting.

MINISTER: For the worship of God by our and future generations who here may find the light of truth and love glowing more brightly,

PEOPLE: We dedicate this lighting.

IN UNISON: O God, our Father, we bless thee for him in whose memory this dedication is made; his questing mind, his eager spirit, his loving heart. Grant that the light of his life may continue to shine, even unto the perfect day of thy kingdom. May our and future generations enter this sanctuary of beauty and light with praise and depart with joy, having found the answer to the soul's need and the inspiration and power to serve mankind in the spirit of Jesus Christ our Lord. Amen.

Choral Response

O holy light, to us reveal the things of God invisible to mortal sight, O holy light!

Unique Adventures in Audio-Visual Aids

(From page 45)

only the means of illustrating the meditation, but also the means to new awareness within our own minds, and within the minds of our people, of the great outstanding characteristics of the men who moved within the pages of the Old Testament.

For instance, should one use the picture of Moses, the technique for the service might run something like this. First, set the picture up before you where you can see it continually during the course of your preparation. Do this at least two weeks in advance. One of the best ways for doing this, is to have a frame hung on the study wall into which the various pictures can be placed. Then, with that picture before you, begin to ferret out the important details of his life and work as they are found in the pages of the Scripture. As each event comes to light, take from it not only the particulars of the event itself, but the characteristics of the man himself as they are revealed in that event. Keep referring continually to the picture, and you will find that the face with its lines and furrows, its features and earthiness, begins to take on a new perspective, and a new realism.

Then, from the events that have been gathered, choose one central one that portrays, to your mind, the most significant attributes of the man in question. From this point of departure construct your meditation, using the event, the other characteristics of secondary importance, hymns, poetry, etc.

For the service itself, mount the picture on a piece of black cardboard so that there is a four to five-inch margin surrounding the picture. Place this before your lectern against a backdrop of black or maroon material. Light it with a small film strip projector that has a slide in it restricting the light to the outline of the cardboard. Place the picture on a table, high enough so that all can see, and before it, place some single object that to your mind is most characteristic of the man and his actions. For Moses, you might mount a fragment of a clay tablet signifying not only one of his acts, but also standing for his obedience to the Lord. For Joshua, perhaps a pair of miniature golden stairs, showing not only one of the incidents in his life, but also his ascendancy over his baser nature; for David perhaps a small gold lyre and scepter and for Saul, perhaps a gold crown and sword. These can easily be made and gilded and their symbolism adds much to the pointing up of the service. Then, proceed with the meditation service, restricting the light in the place of worship.



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Religion in the British Isles

by *Albert D. Belden of London*

Welsh Eisteddfod, 1953

THE sons of the church have always been well to the fore in these cultural contests of the gallant little principality and this year two names especially have covered themselves with glory.

The Rev. J. Dyfnallt Owen, M.A., was elected Arch-Druid of Wales. Generally known as "Dyfnallt," he retired in 1946, after distinguished pastoral service, and became editor of *Y Tyst* (the Witness), the weekly paper of the Union of Welsh Independents.

The Bardic Chair was won by E. Lloyd Williams, minister of the Baptist Church at Ammanford. The title of his winning poem was "The Way."

While dealing with matters Welsh let me record that the honored Congregationalist, Dr. Elvet Lewis, C.H. (93 years of age) has composed a new Welsh national anthem which is to be sung by 20,000 voices when the Queen visits the Eisteddfod to be held at Llangollen.

Echo of Revival

There are signs that religion is returning in stronger force to the Welsh valleys and hills, cities and towns. One little incident fits well into such a returning. A memorial to the late Mr. Evan Roberts was unveiled at the Moriah Presbyterian Chapel, Loughor. Hundreds of representatives of all denominations attended whilst a column of polished Welsh granite, erected in the forecourt of the chapel was unveiled by Mrs. P. Williams, a convert of the great Welsh Revival which Evan Roberts projected. Mr. Sam Jenkins of London, the Sankey of the Revival, sang hymns.

The inscription on the column is, appropriately, a message Evan Roberts sent to a friend and it is worth quoting:

Dear Friend, God loves you, therefore seek Him diligently. Pray to Him earnestly. Read His Word constantly. Christ is the Gospel. — Evan Roberts.

Prince of the Anglican Church

August 15, 1953 saw the 100th anniversary of the death of "Robertson of Brighton." His story is a miracle of preaching. He preached for only six years, from the age of 31, when he emerged from a soul-storm of doubt to become minister of Trinity Church, Brighton, to the age of 37 when he died. His preaching had a tremendous

influence on all who heard him but he was resolutely against publishing his sermons. God, however, thought otherwise, and it is doubtful whether any volumes of sermons have had both so pure and so widespread a Christian influence as his.

Harper & Brothers have published an American Anniversary edition and this makes the 77th edition this one firm has published since 1870. The present writer owes an incalculable debt to Robertson's sermons which he discovered at a critical time in his own life. Any of my readers, especially ministers, who are not acquainted with them have a great mental and spiritual tonic in store.

His biographer, Stopford Brooks, says of him: "To the tenderness of a true woman he joined the strong will and the undaunted courage of a true man. With an intellect at home in all the intricacies of modern thought, he combined the simple spirit of a faithful follower of Christ. Living above the world, he did his work in the world. Dowered with great gifts of intellect, he was always humble: dowered with those gifts of the heart which are peculiarly perilous to their possessor, he never became their slave."

The Churches of Christ in Britain

The 107th annual Conference of Churches of Christ in Great Britain and Ireland opened in Bloomsbury Central Baptist Church, London, on August 3. Mr. A. Forrest presided at the opening session of welcome, assisted by members of the London Association committee. Mr. W. E. Harrop (secretary of the London Association) welcomed the 300 representatives from the United Kingdom and overseas. He pressed the case for a central church in London, in which might be incorporated secretarial offices and the book publishing depot. The retiring president, Mr. G. J. Hammond (Bournemouth) welcomed his successor, Mr. J. W. Rutt, O.B.E. The new president's first duty was to welcome Miss Janet Lacey (Youth Department, British Council of Churches), who brought greetings from that body, and Rev. B. Grey Griffith (representing the Baptist Union) who spoke on the closer associations of Baptists and Churches of Christ. The president's address contained a shrewd analysis of the situation confronting the churches. The Crusade inaugurated three years

ago, though it has resulted in a quickening of the life of the churches, has not attained its objective. He made a plea for a greater interest in Christian union within the associated churches and in the wider field. He urged a serious examination of the question of spiritual healing and for a study of eschatology.

Always a delightful feature of the first session is the reception of overseas visitors, official and unofficial. The president welcomed Dr. and Mrs. G. E. Osborn (Phillips University, U.S.A.) who are the fraternal delegates from the Disciples' International Convention. Other visitors were present from the United States, Canada and New Zealand. Returning missionaries were Mr. and Mrs. A. Robinson and Miss E. Halliday. Reports of the work at home and abroad were given to conference. The home membership shows a slight decrease. In India, Thailand and Africa great developments are taking place. Dr. G. E. Osborn spoke at the Monday evening rally. Dr. A. D. Hareus (general secretary of the Free Church Federal Council) gave a resume of the ecumenical situation. Mr. R. Blampied (of New Zealand) spoke of his own knowledge of the movement for Christian unity.

The Methodist Conference

This year has provided Methodists in Great Britain with the first-class sensation of a president who is of outstanding renown, as a Christian Pacifist and an open-air evangelist, Dr. Donald Soper.

It is indeed indicative of a growing desire in the Churches to come to closer and more effective grips with the scandal of war, that two great denominations, the Congregationalist and the Methodist should both this year have chosen Christian Pacifists, in the person of Mr. E. C. Cunningham, M.A., a Cambridge don, and Dr. Donald Soper, as their leaders. No one so far has charged them with being either Communists or even fellow-travelers—England has no McCarthy—nor would anyone dream of doing so. Here is an account of Dr. Soper:

Dr. Donald Soper, who succeeds Rev. Colin A. Roberts as president of the Methodist Conference, has been described by Dr. Leslie Weatherhead as "the world's greatest open-air speaker." He is certainly best known and most widely respected for his outstanding open-air work on Tower Hill each Wednesday lunchtime for the past twenty-six years, and in Hyde Park each Sunday afternoon for the past eleven years. Born in Wandsworth, educated at Cambridge and London, Dr. Soper has spent all his ministry in London mission work—South (Old Kent Road), North (Highbury), and Central

(Kingsway Hall, West London Mission). He has published half-a-dozen books, broadcast often, and has preached, lectured and conducted special missions in America, Canada, Australia, Ceylon and South Africa. Founder of the Order of Christian Witness and president of the Methodist Sacramental Fellowship, Dr. Soper comes to the presidency at the early age of fifty, at the height of his powers and with the gift of gaining not only the ear of churchgoing people everywhere, but of the multitudes outside.

The conference mourned very specially the passing of that great figure, Dr. Scott Lidgett. As preacher, social worker, educationalist, church leader and theological writer, he remains the greatest name in Methodism since the death of Hugh Price Hughes. He was the Nestor of the Free Churches, and a confidant of archbishops, but to Methodists he was always John Scott Lidgett, Methodist preacher.

The Church of Scotland

Perhaps the greatest sensation, as well as the most salutatory, in the history of the new United Church of Scotland, occurred at its Assembly in July. The following Deliverance was moved on behalf of the Church and Nation Committee:

The General Assembly, while recognizing the need, in view of the continuing tension between East and West, for military preparedness to avert the calamity of immediate war, believe that the conditions of real peace with freedom can be created and sustained only upon a basis of Christian faith and love which alone hold out the hope of material as well as spiritual betterment for the whole of mankind.

Whereupon Mr. John L. Kinloch, of Kilcreggan, then addressed the Assembly thus:

Moderator, Fathers and Brethren, I desire to move this Addendum to the Deliverance, namely,

IN ORDER TO GIVE A LEAD IN ESTABLISHING THIS BASIS OF CHRISTIAN FAITH AND LOVE BETWEEN NATIONS, THIS ASSEMBLY OF THE CHURCH ASK THE SOVIET GOVERNMENT OF RUSSIA TO ARRANGE FOR A DELEGATION FROM THE CHURCH OF SCOTLAND TO MEET THE RUSSIAN CHURCHES IN ORDER TO DISCUSS THE POSSIBILITY OF UNITING THE CHURCHES OF EAST AND WEST IN AN ENDEAVOR TO PROMOTE PEACE BETWEEN THE NATIONS BY STRENGTHENING THE FEELINGS OF HUMANITY, BROTHERHOOD, AND CONCORD.

In the course of his supporting address, Mr. Kinloch said:

I know that many men, lacking neither in physical nor in moral courage fear to interfere in international politics, because they believe that these things should be left to the political expert, that interference by the inexperienced may do more harm than good. But

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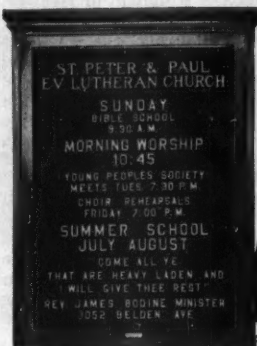
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the course which I suggest is not interfering with politics on the political level; it is taking politics into the higher level of the Kingdom of Heaven.

Many people's hopes of peace center round talks at the highest level, as they call it; that is, talks between the rulers of the nations of the world. The Christian message is that there is a still higher level, the Kingdom of the King of Kings, whose sons we are, called on to act with a knowledge of our high calling.

The King of Kings over-rides all Monarchs, Presidents, Dictators, Generalissimos, and Prime Ministers. It is to him we, as a church, owe prime allegiance. His laws control this human world as surely as the next. It is our duty to interpret these laws to the world.

Let us in this, the Highest Court of the Land, recognize our superior position in all matters pertaining to the Spirit, and act fearlessly, as did the prophets of old in dealing with kings and national affairs, as did the founders of our national church, as Christ did supremely when he set up his Kingdom above the Jewish Court and the Empire of mighty Rome.



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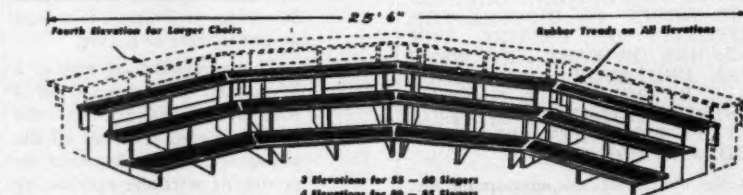
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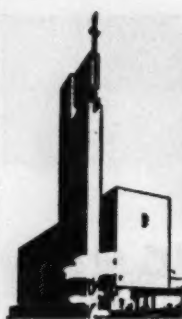
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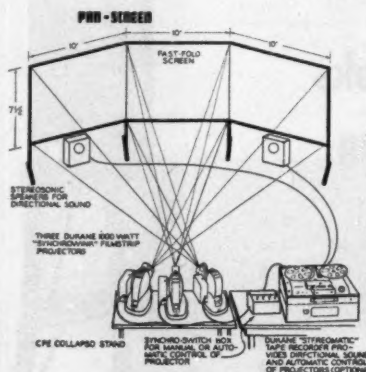
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(Turn to page 96)



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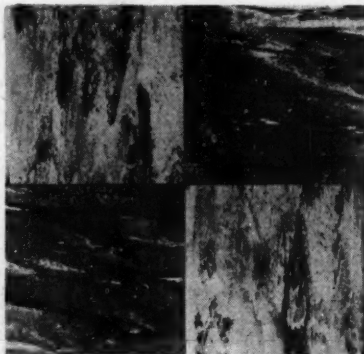
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(From page 94)



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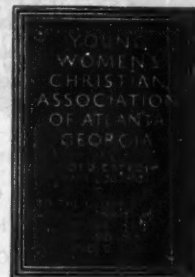
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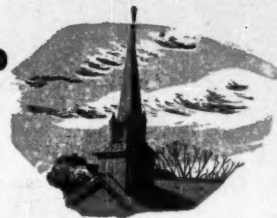
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